This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

The Church of The First Born

Rev. W. Dennefather B.A.

600088383-

THE

CHURCH OF THE FIRST-BORN.

THE CHURCH

OF

THE FIRST-BORN:

A FEW THOUGHTS ON CHRISTIAN UNITY.

BY THE

REV. WILLIAM PENNEFATHER, B.A.

LONDON:
JOHN F. SHAW & CO., PATERNOSTER ROW.
1865.

[*The right of translation is reserved.*]

110. k. 34.

BIBLIOTHECA · BODLEIANA ·

PREFACE.

"THE testimony of Jesus is the spirit of prophecy." In other words, God's revelation bears witness to the glory of Emmanuel. Every fact recorded in Scripture, every prophecy uttered, and every narrative related, has reference to Him who is "the first and the last, who liveth and was

dead; and is alive for evermore." And the Lord has bound up the Church in such a marvellous fellowship with His Son Jesus Christ, that when the glory of the second Adam is unfolded, we hear the heavenly intelligences saying, "Come hither, I will show thee the bride, the Lamb's wife!"

Thus, when the Psalmist sets forth the majesty of the King of kings in the 45th Psalm, he cannot fail to tell of the Queen on his right hand, in gold of Ophir. And when St Paul, in his Epistle to the Ephesians, speaks of the humanity of the Redeemer "as raised from the dead and set at

the right hand of the Father, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," he adds, that God "hath put all things under his feet, and *gave him* (*the head over all*) *to his Church.*" And the apostle winds up with these wondrous words, "Which (church) is his body, the fulness of him that filleth all in all.".

Now, though the glory of the Church, and the fact of the unity of the members of that Church, has for very many years occupied my mind, I should have hesitated to commit

to the press the following thoughts, had I not been earnestly requested to do so. And though I am well aware that they are immeasurably below the subject of which they treat, yet God, who often chooses the weak things of the world to confound the mighty, can use them for His glory. And if but *one* member of the Church of Christ gains, by the reading of this little volume, more correct views of the position which he occupies in the family of God, and if the Lord be honoured, and His name exalted thereby, then will the writer feel that his work has not been in vain; and the praise shall be

given to the Divine Comforter, in union with the Father and the Son, who condescends to dwell in, and enlighten, the feeblest follower of the Lamb.

CONTENTS.

CHAPTER I.

PAGE

THE "HOLY CATHOLIC CHURCH" DEFINED, . . . 1

CHAPTER II.

ITS SOCIAL CHARACTER SHOWN IN THE LORD'S SUPPER, 11

CHAPTER III.

PLEADED FOR BY THE GREAT INTERCESSOR, . . . 23

CHAPTER IV.

FORMED BY THE HOLY GHOST, ... 33

CHAPTER V.

PAGE

SET FORTH BY DIVERS FIGURES IN HOLY SCRIPTURE, . 47

CHAPTER VI.

PERFECTED IN ETERNITY, ... 69

CHAPTER VII.

THE PRACTICAL DUTIES WHICH FLOW FROM ITS RECOGNITION, ... 81

APPENDIX, ... 95

THE CHURCH OF THE FIRST-BORN.

The "Holy Catholic Church" Defined.

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." —JOHN x. 16.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—ACTS xx. 28.

"I BELIEVE in the Holy Catholic Church." Such are the words that fall from the lips of thousands, who stand up to declare their faith every Sabbath-day. They are repeated by men and women, who are ready to lay down their lives for Christ; and they are echoed by multitudes who, alas! know not what they say—"They are not *all* Israel, who are of Israel:" and while many are disputing in what place, and after what form, men ought to worship, the living words of Jesus fall upon our ears, "Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "The hour cometh, and now is, when

the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." But how is the "Holy Catholic Church" to be defined? For fifteen hundred years has the Church of Christ expressed her faith in the words of the Apostles' Creed, and up to the year 1564 the Church of Rome acknowledged that creed to be her rule of faith. She then added, by the creed of Pope Pius IV., twelve new articles to this standard, and thereby declared her own apostasy. "I believe in the Holy Catholic Church." In so saying we assert our belief in the existence of the Church "Universal." God has never left Himself, since the days of the apostles, without a witness for the truth. In adopting the words before us, we give expression to the sentiment found in the Communion Service of the Church of England, and we profess our belief in "the mystical body of Christ, which is the blessed company of *all faithful people*." Such is the "Catholic Church." All who in every age have, by

a living faith, been grafted into the true Olive Tree,—all who, from the days of the apostles up to the present time, have, through faith, "subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," compose the Catholic Church.

Successors of the apostles! who are they? Those who, like St Paul, have "fought the fight, and kept the faith,"—men and women who, in Alpine fastnesses, or in Eastern deserts, have, amidst the storms of persecution, held forth the torch of truth. We look for the apostolical succession, not in the gorgeous vestments of a priesthood, that lords it over God's heritage, and "which exercises authority as the kings of the Gentiles," but in the faith and love which the followers of the Lamb have in every age exhibited.

They are the real branches of the true Vine, that

have the living sap in them. She is the bride of the Lamb, whom the heavenly Bridegroom has loved, and for whom He has given Himself, "that He might present her to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish." And no one section of the professing churches of God scattered over the earth can dare to arrogate to itself the exclusive title of "*the spouse of Christ.*" When, therefore, the sentence is repeated, "I believe in the Holy Catholic Church," the speaker proclaims his belief in the existence of that one body, of which Christ is the Head, and His people (whether in heaven or in earth) are the members. That there were *churches* in the apostles' days is evident from Holy Scripture. St Paul, in writing his Epistle to the Galatians, addresses "the *churches* of Galatia;" and after the conversion of Saul of Tarsus, we read in the Acts of the Apostles, "Then had the *churches* rest throughout all Judea, and Galilee, and Samaria,

and were edified." To this statement agree the words of our 19th article, which, while it defines what the visible Church of Christ is, adds that "the *churches* of Jerusalem, Alexandria, Antioch, and Rome have erred." There may be many churches, varying as to their localities and as to their ceremonies, as to their modes of worship and their organisation; but there is only "one body, and one Spirit,—even as ye are called in one hope of your calling,—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

There are many members in the body, performing their various functions, and obedient to its living Head, but they form, not many bodies, but one; and inasmuch as they fulfil the will of the Head, and supply the measure of strength designed, "they make increase of the body, and they edify it in love."

It is difficult for us, amidst the shadows of the earth and the mists of the wilderness, to see things

from God's stand-point. Alas! the words which Jehovah spake by the prophet to Israel are too true: "My ways are not your ways, and my thoughts are not your thoughts." Dwelling in the light of His own being, there is no darkness at all with Him; and truth and love are the habitation of His throne.

Of our blessed Lord it was said, "He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears;" and turning to His disciples, when on earth, He said to them, "Judge righteous judgment." Should we not desire, then, to have the "mind of Christ," and to see all things in the light in which *He* views them? We are said to "be risen with Him, and seated with Him in heavenly places;" and the prophet Habakkuk speaks of "walking upon His high places"—in other words, abiding in such constant fellowship with an exalted Saviour, as to look forth from His dwelling-place, and to judge after His judgment. Now, does not the Lord of Glory say of every

poor sinner saved by His grace, "You are mine?" Has He not graven on the palms of His hands the names of His children who are scattered abroad "in the midst of this naughty world?"

And as each Sabbath morn wakens up one by one the members of the Church of Christ on earth, to worship the God of heaven, does not her Lord and Saviour "rejoice over her with joy, as His spouse," and recognise the *one* "holy Church throughout all the world?" The song of praise, arising from the valleys of Burmah, ere it reaches the throne of Jehovah, blends with the anthem which liberated slaves on the shores of Africa pour forth into the ears of the Lord of Sabaoth! And the earnest prayers of Feejee islanders commingle with the supplications of their brethren in North-West America, ere the great tide of worship flows into the ocean of Eternal Love! We look too exclusively at *our churches*, Christ looks at *His Church*. We narrow our thoughts either to the Church of England, or the Church of Scotland, or the Churches

of the Continent, or the congregation to which we belong; but our heavenly Father, listening to the cries of His children, scattered throughout various climes, hears their many voices as *one* familiar sound. And the various notes of praise from unnumbered earthly lyres, melting into *one* deep and joyous chord of holy triumph, vibrate in perfect unison through the courts of heaven.

If the standard of the Cross be uplifted in Africa, and its banner unfurled in Asia, God is in each case glorified; though Episcopalians may have raised it in Sierra Leone, and Baptists have displayed its glories in Serampore.

God, looking forth from the brightness of His divine glory, recognises as *one* community "the whole family in heaven and earth;" and *such is the Catholic Church.*

THE CHURCH OF THE FIRST-BORN.

Its Social Character Shown in the Lord's Supper.

"I kneel, O Lord,
Low at Thy blessed table. There I see
The emblems of that wondrous mystery,
Th' Incarnate Word!
I worship not alone:
Before my Saviour's throne
The angels cast their crowns, and saints on high adore,
While echoing hosts on earth do laud Thee evermore!"

THE eventide of life is ever solemn. The hour when we stand upon the threshold of eternity, glancing back upon our pilgrimage wellnigh finished, and looking forth upon the boundless future, is the most momentous in our whole existence. The dying saint then realises in some degree that he is a link in God's eternal chain of providence and grace; the one end of which, proceeding from the everlasting throne, dips down to earth, and uniting him to itself, stretches up again to the source from whence it proceeded. We have often stood in the chamber of death, and waited for the moment when the presence of the heavenly messengers (though un-

seen by us) would be mysteriously felt; and as we gazed upon that familiar countenance, with which we could no longer interchange thought or feeling, we have tried to grasp the meaning of those words, "It is appointed unto man *once to die;*" and yet who but those who have tasted what death is, can describe it?

Now it was when our Divine Master "knew that His hour was come, that He should depart unto His Father," that He gathered together His little band of followers into the upper chamber at Jerusalem, and here, having kept the passover, He afterwards "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Do this in remembrance of me." "Likewise after supper he took the cup, and gave it to them all, saying, Drink ye all of this, for this cup is the new testament of my blood, which is shed for you." The Redeemer was at that moment standing on the narrow neck of land between the two great oceans of the past and the future; and what thoughts

then filled His divine bosom we dare not attempt to delineate, save as He has made them known to us by His own words. But is it not remarkable that He should have chosen to institute the Lord's Supper during the last hours of His life on earth; and that just before He yielded up His spirit to His Father, He should have thus visibly gathered the members of His Church together around Himself? Do not these circumstances invest the Supper of the Lord with peculiar importance? and do they not tend to explain the deep meaning of the apostle's words, "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" implying that when we partake of the bread and drink of the wine by faith, not only do we thereby confess, and cement our union with our living Head, but our "*communion*" with all the members of His mystical body.

This sacrament is designed, not only to call

forth our love to Him, but our love "to all the saints." It is not rightly observed when it is considered as bringing the soul of the recipient into contact with Christ alone; it is essential to the true idea of the institution that there should also be *communion* with the family of God. It is a supper at which the King sits, not only to dispense His royal bounties, but to knit together His guests in holy love and fellowship.

When, therefore, the eucharist is administered to the dying, *as though in itself it could work some wondrous change in the unrenewed heart*, how fearfully is this Divine ordinance perverted, not only by lulling the conscience of the poor misguided recipient, but by nullifying the truth, that it is a bond of Christian *communion!* The Supper of the Lord, "while it is a sacrament of our redemption by Christ's death," is also "a sign of the love that Christians ought to have among themselves one to another," (Art. 28); and our blessed Redeemer in choosing the last evening He spent on earth, as

the time for instituting this sacrament, designed to encourage the gathering together the members of His Church in holy fellowship after His removal from them, *He* pledging Himself to be amongst them spiritually until His coming again. Therefore, when we see the broken bread and outpoured wine upon the table of the Lord, we recognise not only the emblems of His body, wounded for our transgressions, and the sign of His blood poured out for our ransom; but the emblems likewise of the spiritual food that the heavenly Father has provided for *all* the children of His family still sojourning in the wilderness.

That blessed table is "The Lord's Table." It is not the table of any particular church or congregation; it is the banquet which the Lord of glory provides for His subjects, which the Father of mercies spreads for His sons and daughters, to which the Redeemer bids His disciples, that their love may be rekindled, and their faith increased; and where the Holy Ghost reveals to the faithful

the treasures which are hid in Emmanuel! In rightly partaking of this banquet we *look back* to the "full, perfect, and sufficient sacrifice" made for sinners, when our Saviour Jesus Christ cried on the cross "It is finished." We *look up*, and by faith behold the living Redeemer, who sustains the life that He hath given; and we *look onward*, to that glorious hour when the marriage of the Lamb shall be consummated, and His blood-bought bride shall sit down at the heavenly feast, amidst the anthems of unnumbered angels, and in the radiance of her Father's presence. "Blessed are they that are called to the marriage supper of the Lamb." It is because this holy sacrament of the body and blood of Christ is so precious an ordinance to the worthy recipient, that the great enemy of man has endeavoured, (alas, too successfully!) to obscure the design which our Divine Master had in giving it to His Church.

Some there are who have been persuaded to be-

lieve that in the "sacrifice of the mass," there is offered up by the priest "the body, soul, and divinity of the Son of God, for the remission of the sins both of the living and the dead." But the apostle tells us in the Epistle to the Hebrews that Christ "was *once* offered to bear the sins of many," and that, "after He had offered *one* sacrifice for sins for ever, He sat down on the right hand of God." It is likewise stated in the same epistle, that the Jewish sacrifices were *constantly repeated, because* they could not make the comers thereunto perfect, but that our Lord and Saviour Jesus Christ has "by *one* offering perfected for ever them that are sanctified." The idea, therefore, that there is in any sense a sacrifice for sins in the Lord's Supper, is a denial of the perfection of the one Divine sacrifice of the God-man. Likewise the doctrine that there is still a priesthood ordained to offer sacrifice, also nullifies the glorious Priesthood, which arose after the "order of Melchisedec." "Thou art a priest for

ever," says Jehovah, concerning His anointed, the Lord Jesus Christ, "after the order of Melchisedec." Contrasting the Levitical priest with the priesthood of Christ, we read in the same epistle, "Truly they were *many priests*, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood:" or, as it is more correctly rendered, "has a priesthood that passes not down to a successor." Hence, it is evident that if there be a priesthood now, it is because the priesthood of the Lord Jesus Christ has failed; and who will dare to assert this blasphemy? Therefore, in the Supper of the Lord there is *now* neither "Priest"* or "Sacrifice," save that

* The title "priest," which is found in our English Prayer Book, is really derived from the French "prêtre," which again is a translation of the Greek Πρεσβύτερος, or "elder." The Church of England nowhere recognises a *priesthood* in the sense of one mediating between the sinner and God. She has the orders of "bishop" or "overseer," of "priest," or "presbyter," of "deacon" or "minister;" but a successor of "Aaron" she knows not.

"holy Priesthood," and those "spiritual sacrifices" of which St Peter speaks when he says, "Ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ."

"Be not carried about with divers and strange doctrines: for it is a good thing that the heart *be established with grace;* not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer *the sacrifice of praise* to God continually, that is, the fruit of our lips, giving thanks to his name.

But to do good and to communicate forget not; *for with such sacrifices* God is well pleased."

The Lord Jesus Christ *alone* is our altar, and our great High Priest. His sacrifice, once and for ever offered, is always in the presence of the Holy One. The perfection of His work and person is as sweet incense in the heavenly sanctuary. Upon Him (as our altar) we lay our gifts, and God mercifully accepts them, and blesses us "exceeding abundantly above all that we can ask or think." Through Him (as our great High Priest) our prayers and praises rise up before the eternal Jehovah; and while beholding Him by faith, "as now appearing in the presence of God for us," we wait for Him "to appear the second time without sin unto salvation."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings and priests* unto God, and his Father; to him be glory and dominion for ever and ever. Amen!"

THE CHURCH OF THE FIRST-BORN.

Pleaded for by the Great Intercessor.

"Whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec."—HEB. vi. 20.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—REV. viii. 3.

WE left our blessed Saviour in the supper chamber at Jerusalem. He has instituted the eucharist. He has warned His disciples of the impending storm, and pointedly foretold the denial of Peter. Judas has gone out to do his foul work. And now the eleven, like timid sheep clustering at their shepherd's feet, are trembling because of the approaching tempest.

Just at this crisis begins that wonderful conversation with the disciples which is recorded in the 14th, 15th, and 16th chapters of St John's Gospel. *Every word* that fell from those lips, "which spake as never man spake," is full of Divine wisdom; but with what peculiarly solemn awe and interest

has the Church of Christ, in every age, dwelt upon these *last lessons* which the Lord taught her!

And when Jesus had finished these words of warning and comfort, He appears to have withdrawn Himself from all outward objects, and to have concentrated the powers of His soul in communion with His Heavenly Father.

Whether our Lord had actually left the supper-chamber, and was on His way to the garden of Gethsemane, when He spake the words contained in the 17th chapter of this Gospel, or whether He was still lingering on the threshold of that room, where the emblems of His dying love had been seen, is not distinctly told us. But we do read that when He had spoken the words—"I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them"—"he went forth over the brook Cedron, where was a garden, into the which he entered with his disciples." It is immaterial to us to know the exact spot in which

He lifted up His eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." It is enough for us that, in reading the prayer of Jesus, we are brought into the immediate presence of the Holy One, and are called upon to gaze down with solemn awe into the depths of His human heart. May the Holy Ghost, by whose inspiration St John has recorded this prayer of intercession, enable us to understand it!

Reader, will you now open the 17th chapter of St John's Gospel, and ponder with me upon its mighty truths. Notwithstanding that the garden of Gethsemane lay immediately before our Lord, and beyond it the dark and bitter cross, He here speaks as one who "has finished His work," and is about to be ushered into "the glory which He had with the Father before the world was." There is, in the words before us, the language of triumph, and there is the unburdening of the heart of the everlasting Son in the presence of the Father.

His own oneness with the Father, and the glory of that Father's name, displayed in the salvation of the Church, seem chiefly to occupy His thoughts. Does it not invest the subject of the unity of the Church with striking interest, that at such a moment, and under such circumstances, it should have filled the mind of our Redeemer? He cannot contemplate His own return into the bosom of His Father, nor yet the Father's essential glory, without thinking of the souls saved by His grace, and bound up in eternal union with Himself, as the members of His mystical body.

When He prays—"that they all may be one *as thou, Father, art in me, and I in thee,* that they also may be one in us"—He cannot allude to any *material* union, to be brought about by a visible organisation; He must refer to a oneness of life, and feeling, and sympathy. He and the Father are one; but how are they one? They are one in that divine and unseen life that belongs to them as persons of the Godhead. Their oneness

is to us an object of faith. While men "have seen, and looked upon, and handled of the Word of Life," "no man hath seen *God* at any time." The union between the Father and the Son is *believed in*, but *not seen;* it is spiritual, invisible, divine. Therefore the union for which our Saviour prays for His followers, when He says, "that they may be one, *even as we are one*," is similar to that which subsists between Himself and the Father. It is spiritual, and not material; it is invisible, and not consisting in external organisation; *it is divine*, because all the living members of His body "are partakers of the divine life;" it is an union extending beyond the limits of a church and a congregation; it embraces the whole "Catholic Church:" "neither pray I for these alone, but for them also which shall believe on me through their word."

He is pleading for ALL "whom the Father has given Him," and who shall everlastingly be one with Him, through faith in His precious blood. Therefore, as we listen to these holy communings

of soul between Christ and the everlasting Father, we lose sight of the churches of Christendom, and gaze upon the Church of the living God, — "the King's daughter, who is all-glorious within"—"the bride"— "the Lamb's wife!"

We cannot for one moment suppose, that the peculiar church organisation belonging to any one country of the world, was then engaging the thoughts of the "Great High Priest of our profession." He was not ministering then for the churches of Asia or Africa, of Greece or Rome, of England or Scotland, but for "the Church of the living God." And while listening to His intercession, are we not carried in thought beyond the confines of earth and time, into the vastness of heaven and eternity? And do we not see the ransomed throng which "no man can number," gathered out of "every kindred, and nation, and people, and tongue," standing upon the golden platform that surrounds the throne of Jehovah? Do not all earthly distinctions of language, and feature, and ceremony,

vanish for ever in the heavenly sanctuary? And is not that mighty concourse there one holy and united family? For this Church our Saviour left the bosom of His Father. For her, He toiled and served as the meanest slave. For her, He wept and bled and died. For her, He spoiled the grave of its trophies, and "led captivity captive." For her, He ascended up on high; and, as the King of glory, fresh from His mighty victories, for her He entered the everlasting doors of the heavenly city. And yet again shall those everlasting doors be thrown back, and He shall come forth "the second time" "without sin unto salvation." It will be for His Church that He shall thus once more "bow the heavens and come down." It will be to lead her into the mansions which He is "now preparing for her," and to make her share that glory of which He spoke, when He said, "The glory that thou gavest me, I have given them, that they may be one, even as *we are one.*" It is in the contemplation of this glory that we lose sight of

those earthly barriers that too often separate the sheep of Christ, and we see "the *one* fold under *one* Shepherd." *Then* shall be the great harvest day, when the grain shall be gathered into the heavenly garner. It is now grown in various fields, separated the one from the other by hedge-rows which man has raised; but when the heavenly Husbandman sends forth His reapers they shall gather in the yellow sheaves, "joying before Him, with the joy of harvest;" and as those golden ears mingle together, it will not be recognised in which of the many fields of earth they were brought to maturity. It will be enough to know, that they were planted by the power of Jehovah, and nourished amidst the storms of earth by His tender care, and at length gloriously housed beneath the sunshine of an eternal summer!

THE CHURCH OF THE FIRST-BORN.

Formed by the Holy Ghost.

"Lo! at creation's birth,
Formless and void, the earth
Lay wrapt in night.
The Spirit moves upon the surging wave,
A voice is heard, omnipotent to save,
And there is light!"

"WE walk by faith, not by sight." "We look not at the things which are seen, but at the things which are not seen." Such is the apostle's definition of the life of a child of God; but how difficult it is, while surrounded by sensible objects, thus to live! We are daily brought into contact with things seen, which *necessarily* engage our attention. We are yet in our mortal bodies, and the whole framework of society is sustained by intercourse between man and man. Hence arises the Christian conflict. We are "to live in the Spirit," and "walk after the Spirit," although compassed about with infirmity. While dwelling in the midst of the busy world, to

which we are bound by many a tie, and many a duty, we are yet to look up and see by faith our heavenly home. Like the astronomer, who views through his telescope a world of light and glory, of which the multitudes around him know nothing, we are by faith to see the brightness of the New Jerusalem, although its lustre is unseen, and its holiness is unfelt by the thoughtless crowds that are hurrying on their way: and as he heeds not the winter's cold, and is not diverted from his wondering gaze by the careless passers by, so the man, who looks by faith at an invisible world, is transferred beyond the deadening influences of surrounding objects, and rejoices in his newly-found inheritance "with joy unspeakable, and full of glory." Now, whenever the organisation of churches occupies too exclusively our attention, we take our eye, as it were, from the telescope of faith, and losing sight of the immensity of eternity, are overpowered by the things of time While the fact, that we are still in our morta

body, demands that there should be sacraments, or visible signs of invisible grace, and external ordinances as bonds of union, we are, notwithstanding, to be "led by the Spirit." The Holy Ghost is to be our Teacher. The unseen Comforter is to be our Guide; the gentle whisperings of His voice, inaudible to sense, are to be listened to, and followed; and it is in proportion as we walk in the sunshine of His light, and in the truth of His wisdom, that we shall judge as God judges, and hold with a steady hand the balance of the sanctuary.

The Christian dispensation is emphatically the dispensation of the Spirit. "It is expedient for you," said Jesus, "that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." And in fulfilment of His word, the glorified Redeemer, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, shed forth" the gifts of Pentecost.

And as the morning air, fresh from the hand of the Creator, flows around the globe, and fills every creature with renewed life and vigour, so the Holy Ghost, descending in that day of His power, has continued to circulate in the Church of God, imparting spiritual life, and sustaining that life in every member of Christ's mystical body.

When the angel Gabriel announced to Mary that she should be the mother of the long-looked for Messiah, he said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God," thereby making known to us the mysterious fact, that the humanity of Jesus is the direct work of the eternal Spirit.

Now, the "Temple of His Body" is a type or figure of His Church. Thus there appears to be in the 139th Psalm an allusion, both to His literal body and also to His mystical body. Messiah is there represented as saying, "Thou hast possessed

my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My *substance* (margin "my body") was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, (margin, "what days they should be fashioned") when as yet there was none of them." Thus, as His natural body was formed in the darkness of the Virgin's womb, and fashioned by the eternal Spirit, according to the Divine Original set up from everlasting, so His mystical body, His Church, is now in process of formation here on earth, by the operation of the Holy Ghost in the hearts of believers; and as each sinner is "born again" by the agency of the Divine Spirit, the pattern of the mystical body of Christ laid down in the Lamb's Book of

Life is being filled up, and when the last member is added to that body, then shall the perfected Church, in obedience to the summons of her Lord, come forth from her present prison-house to bask in the favour of her heavenly Bridegroom, and to share His everlasting glory. The Church of the living God is *now* concealed from view, *then* she shall be "*revealed*."

In the 8th chapter of the Epistle to the Romans we read of "the *manifestation* of the sons of God;" literally, "the *unveiling*," or "apocalypse," or "revelation" of the sons of God. For this glorious manifestation of the children of God, "the whole *creation*" is said "earnestly to wait."

The very earth on which we tread, still yielding thorns and briars, remembers its primeval fertility, and mourning over a blighted Eden, looks anxiously onward to the "restitution of all things."

The animal creation, groaning under the cruelty of man, cries in its anguish for deliverance. And the human family, conscious of being unsatisfied,

longs for some undefined crisis to arise, that may redress the wrongs of men, and wipe away the bitter tears of stricken humanity. The Church, with the Lamp of Revelation in her hand, looks out upon the darkness, and waits for the day. Thus "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is *then* that the jewels, which shall form the Redeemer's diadem, "shall be lifted up as an ensign among the nations." Now, by reason of the darkness and the dust of the wilderness, the Lord's jewels are often concealed. They lie upon the floor of the world, their true value unknown, while the foot of pride often treads them down; but when once *the Sun of Righteousness arises with healing on His wings, and the rays of the eternal morning break forth,* each hidden gem shall catch the reflection

of His glory, and "shall shine forth as the stars for ever and ever." "It is the Light that makes manifest;" and when He who said, "I am the Light of the world," comes back to reign, *then* shall be the "*manifestation of the sons of God.*" Then shall the whole Church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The clause in the Nicene Creed, "I believe one Catholic and Apostolic Church," stands in immediate connexion with "I believe in the Holy Ghost, the Lord and Giver of life;" because the Church of Christ is formed by the *living Spirit.*

Man, endued with wisdom and skill, has accomplished many wonderful achievements. He has built mighty cities, and raised gigantic railways; but he is powerless in the presence of the dead! The mechanic, who has forgotten from whence his skill and strength proceeds, learns that he is but man, as he gazes into the lifeless features of

his child, and drops upon that unresponsive clay his bitter tears! There is but One who can say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

We may imitate the forms of the flowers that blossom at our feet; but the mysterious power of a living plant, no human hand can give. The artist may paint the brilliant birds and insects which flutter among the branches of an eastern forest; but we hear no merry song, and see no flashing wing, as we look at *his* canvas. Life is of God. He keeps it in His own divine hand. Thus it is that while we can "teach nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," it is God alone that can breathe into dead souls the breath of life. We may, like the prophet of old, prophesy "to the dry bones," and by our preaching collect them together, "bone to his bone;" but we shall have

to acknowledge with Ezekiel, that there is "no breath in them!"

It is a divine power that must cause those "dead bones to live, and to stand upon their feet, an exceeding great army!" The breath of the Eternal must "breathe upon the slain," ere we hear the voices of the multitude proclaim the praises of the *living God.* Like Martha at the tomb of her brother, we may "roll away the stone from the door of the sepulchre;" but it must be the power of the *living God* that shall bid the corrupt clay "arise, and come forth!" The Holy Spirit, now moving on many a lifeless soul, is *invisible;* but as each quickened one starts into beauty, (like some stray flower upon a desert path,) we mark the footprints of the "Lord and Giver of life." These flowers in the wilderness are pledges of the coming summer; for that summer the Church of Christ is anxiously waiting. For has not the Lord said, "When the fig-tree is yet tender, and putteth forth leaves, ye know that summer is nigh;

so ye, in like manner, when ye shall see these things come to pass, know that the coming of the Son of man is nigh, even at the doors?" And never shall His Church behold the desert world "rejoicing, and blossoming like the rose," until she hears the Bridegroom's voice, saying, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell; arise, my love, my fair one, and come away." Thus the call of the heavenly Bridegroom to His Church to come away with Him, and share His glory, and sit beside Him on His throne of universal sovereignty, is in immediate connexion with the joyful intelligence that the keen blasts of a devastating winter are past for ever,—that the tears which sin and sorrow have caused are wiped away, never again to fall,—and that the fair, fresh beauty of eternal spring shall

from henceforth clothe creation with verdure and with loveliness. The Bride of the Lamb cannot be presented in perfected beauty to the "Second Adam, the Lord from heaven," until He return to claim His redeemed and "purchased possession," and *again* pronounce it "very good!" "*Then shall be the manifestation of the sons of God.*"

THE CHURCH OF THE FIRST-BORN.

Set forth by Divers Figures in Holy Scripture.

" The forest pines,
The cedars nourish'd by perpetual snow;
The clust'ring vines,
The flowers which blossom in the vale below—
All are Thine handywork,—all live by Thee,
Thou Mighty One, Eternal Deity!"

WHEN our blessed Lord was on earth He taught His disciples many truths by parables. He led them to understand unseen things by things seen; and God has created the world around us, and formed us with senses to perceive the objects of nature, in order that we may be ever learning more and more of His unseen perfections. St Paul says, in the first chapter of his Epistle to the Romans, "The invisible things of God, from the creation of the world, *are clearly seen*, being understood by the things that are made, even his eternal power and Godhead." We also find in the book of Ecclesiastes these words—"God hath made everything

beautiful in his time; also, He hath *set the world in their hearts*"—or, as it has been explained, "mirrored in their minds external nature." In other words, the Creator has given to man the power to appreciate His handiworks: hence it is that we find in the Word of God emblems constantly employed to illustrate spiritual things.

"Ye are come unto Mount Zion, *and unto the city of the living God*, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling." How can any one be said now to have joined this unseen company? and yet the apostle says, *ye* ARE *come;* not, ye SHALL come. Therefore the Church of the "first-born" stretches far beyond the reach of our limited vision. It is grasped by faith alone.

In illustration of its constitution, Holy Scripture uses a variety of metaphors borrowed from objects with which we are familiar.

St Paul, in writing to his Gentile converts at Ephesus, says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom the whole building fitly framed together, groweth unto a holy temple in the Lord." Here he speaks of those "who were afar off, but who are now made nigh by the blood of Christ," as "built upon the chief corner-stone," and as "growing unto a holy temple." Observe, two thoughts are thus brought out—first, that each quickened soul is in union with the Lord Jesus Christ, (St Peter, using the same figure, speaks of "living stones" built upon a "living Rock;") and, secondly, that each stone added to the building increases its magnitude and tends to its completion: and, therefore, a perfected Church will never meet our eyes until every stone of which it is to be composed is

placed in its designed position, and the "Head-stone" is brought forth "with shoutings of grace, grace unto it!"

In watching a building as it rises, we see at work a multitude of artisans of very different degrees of skill. There are the workers in stone, and in iron, and in brass—there are the carpenters, and painters, and decorators; and even the little boy that carries the mortar to the mason cannot be dispensed with; and as the height of the building increases, the architect is obliged to use what appears a cumbrous and unsightly scaffolding, which hides from view the symmetry and beauty of his design: but when the building is finished, the scaffolding is taken down, and the edifice stands forth without anything to intercept our view of its beautiful proportions. Thus, in the erection of the Temple, planned from everlasting ages by the Divine Architect, a variety of workmen are employed. "He chooses the weak things of the world to confound the mighty;" and

"base and despised" instruments are employed by His unerring wisdom.

If God at one time raised up Moses, learned in all the "learning of the Egyptians," to build up His Church; at another time He made choice of Galilean fishermen to tell the story of His grace. Now we hear Him committing the joyful tidings of His resurrection to Mary Magdalene; and now the educated Paul, brought up at the feet of Gamaliel, tells the same story of salvation to the classic Greeks. And as the Church of Christ increases, and as the holy temple grows, the necessity arises for the organisation of churches. Here we see the scaffold-poles put together after one fashion, and there after another. This cumbrous, though useful, mechanism, is, however, but temporary; yet a little while and the last stone shall be placed upon the "*Church of the living God;*" and then the *churches* of Christendom, having done their work, shall be removed, and the temple of Jehovah shall stand out, in the clear sunshine of His eternal

love unblemished and complete, to be for ever and ever "an habitation of God through the Spirit."

But the Church is not only likened to an inanimate building, compact and symmetrical in its form. Our Lord himself leads us to think of it as a *living* organisation. He says, "I am the vine, and ye are the branches." Jesus Christ is the fountain of life. "It pleased the Father that in Him should all fulness dwell;" and "of *His fulness* have all we received, and grace for grace."

There may be a professed union with Christ, which only increases the guilt and the condemnation of those who glory in it. Such is the union of a sapless branch to a living tree: its withered form contrasting mournfully with the beauty of the fresh foliage around it. "I am the true vine, and my Father is the husbandman. Every branch *in me* that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." To such branches "*in*" *Christ* that are sapless and fruitless, St Jude

appears to allude when he says, "These are spots in your feasts of charity, *when they feast with you*, feeding themselves without fear; clouds they are *without water*, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Thus, in the *visible Church*, the evil is ever mingled with the good. "The tares grow together with the wheat, until the harvest;" but the "Church of the First-born" consists of the *living* branches of the true Vine. In them the divine life, flowing from their Lord and King, freely circulates; and in proportion as they abide in Christ, and Christ abides in them, they receive life more abundantly and yield fruit *correspondingly*, to the praise of the heavenly Husbandman.

Often, alas! the life flows feebly, even in the living branch. It appears as though something

hindered the rising of the sap. There is no deficiency of life in the parent stem; and if only we lived moment by moment in communion with the Saviour, we should understand experimentally the meaning of the apostle's words—"It is not I that live, but Christ that liveth in me." Yet the living branches often need the Pruner's knife. "Every branch," says Jesus, "that beareth fruit, he purgeth (or pruneth) it that it may bring forth more fruit." It is fruitfulness that honours the Husbandman. "Herein is my Father glorified, that ye bear *much* fruit, so shall ye be my disciples," (so shall ye *prove yourselves to be* my disciples.) It is because our heavenly Father loves us that He chastens us. Perhaps in looking at the vine-dresser cutting off the fresh shoots and tendrils, we wonder that the vine is subjected to such a process; but let us wait a while, and we shall see, in the rich clusters of autumn, the result of the pruning-knife. "Now no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth

the peaceable fruit of righteousness unto them which are exercised thereby." God, in all His dealings with His people, has their eternal happiness, and His own glory, in view; and the afflictions of this present life are measured out by His unerring wisdom, with reference to the position which His children shall ultimately occupy in the heavenly Jerusalem.

When the Church of Christ in the paradise above is yielding fruit to the glory of her Lord and Saviour, it will then be seen why she was stripped of her leaves, and deprived of her young shoots in the wilderness. Reader! are you under the chastening hand of God? Has the sharp pruning-knife of sorrow cut off some of your fair foliage? and has the question arisen in your mind, "Why is the Lord thus dealing with me?" In infinite tenderness and wisdom is the Divine Husbandman watching over you. Does not the sunshine pour in its rays upon the young fruit, when the too luxuriant leaves are plucked off? And will not a rich and

abundant vintage prove the skill of Him whose watchful care is never withdrawn from "the vineyard which His right hand hath planted, and the branch which He made strong for Himself?" Has He not said, "I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day?" Now the dealings of God with each individual member of His Church are samples of those which He adopts with reference to the body collectively. He is leading His whole Church "by *the* right way to a city of habitation." That way may seem circuitous and rugged; but it is, nevertheless, "*the right way;*" and when the Church has reached the heavenly Canaan, she will "remember all the way that the Lord her God led her in the wilderness, to humble her and to prove her, and to do her good at her latter end;" and she will rehearse, in the presence of the angels of God, the dealings of Jehovah with her in the wilderness, and she will own that "not one thing has failed of all that the Lord her God has promised;" and then

shall the heavenly chorus respond, "Oh that men (literally, *all* created intelligences) would praise the Lord for his goodness, and for his wonderful works to *the children of men!*"

Rest satisfied, then, "thou afflicted one, tossed with tempest and not comforted," that yet a little while, and the discipline of life being over, you shalt be transplanted to flourish in the courts of the house of the Lord for ever; there, to own throughout the ages to come, that the heavenly Husbandman made no mistake, when He cut off the shoot that you admired, or stripped the bough under which you took shelter!

When the apostle St Paul, in the twelfth chapter of his Epistle to the Corinthians, says, "Now ye are the body of Christ, and members in particular," we have the Church compared, not only to a living organisation, but to one in which the several members are knit together in mutual fellowship. In the natural body "the eye cannot say to the hand, I have no need of thee, nor again *the head to the*

feet, I have no need of you." Thus the members of our bodies are united, not only by a common life, but by *a common sympathy*.

The members are *many*, and yet they form but *one body*. "If the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? and if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body, as it hath pleased him; and if they were all one member, where were the body? But now are they many members, *yet but one body*." Thus the Church of the living God is said by the apostle "to be *one body*, and many members;" and *that body*, consisting of the Head and the members, is called "*The Christ*," or "The anointed One." (See 1 Cor. xii. 12.) Wonderful union! The Lord Jesus, so one with His people "as to have need of

them," and they so one with Him, as to be incapable of existing without Him! *He*, the Head of the body, the Church, directing and controlling the members,—and *they*, obedient to His Divine will, mutually strengthening and comforting one another. *He*, receiving the fulness of the Holy Spirit, in order to dispense to each member the grace and strength required; and *they*, the members, "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Now if the smallest joint is wanting, the body is incomplete; every nerve and muscle, as well as every limb, is essential to the perfect organisation of the human frame; thus the weakest member of the body of Christ cannot be dispensed with; the *Head* "has need of it." It was said of our Lord's human body, "a bone of it shall not be broken;" and while the soldiers brake the legs of the two malefactors that were crucified

with our blessed Redeemer, "they brake not His legs." Watched over by *His Heavenly* Father, that body hung upon the cross uninjured! *Lifeless, yet complete!* And not one member of His mystical body shall be severed from the Head. Persecution may scatter the Lord's people, and many waves and billows may pass over them; but not one of them shall be missing, "in the day of His espousals, and in the day of the gladness of His heart." Until then the Head suffers with the members; "in all our afflictions" the Lord Jesus "is afflicted." "He is touched with the feeling of our infirmities;" and though "He *finished* transgressions, and made an end of sin, and brought in everlasting righteousness," yet, while His members are in the wilderness, His sorrows (arising from sympathy with them) still continue; and therefore He is said to sit "at the right hand of the Father, *waiting until His enemies be made His footstool;*" for *their* foes are *His* foes, and *their* sufferings are *His;* but when the *members* shall rejoin in the courts of heaven

their exalted *Head*, sorrow and sighing shall for ever flee away.

The union subsisting between Christ and His Church is illustrated in Holy Scripture by another figure, and one which brings out even a higher degree of sympathy than that which exists between the head and members of the human body. It is constantly compared to the marriage bond.

St Paul, writing to the Ephesians concerning the union of man and wife, says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and *they two shall be one flesh;*" and then adds, "This is a great mystery, but I speak concerning Christ and the Church." And as the bride's name is merged in that of her bridegroom's, so the Church "forgets her own country and her father's house;" and losing her name of "Loruhamah," (*not having* obtained mercy,) receives that of "Ruhamah," (*having* obtained mercy.) Her debts become her Lord's, and His rank and glory hers. She that was wont to

tremble at the name of God, and call Him "Baali," (my *Lord*,) now looks into the face of her Redeemer, and says, "Ishi!" (*my husband.*) Christ has, indeed, acted towards His Church the true part of a Redeemer, (kinsman.)

When Ruth, the Moabitess, found grace in the eyes of Boaz, he restored to that destitute and blighted woman all her forfeited inheritance. "Before the elders of Israel, and all the people, he arose and said, Ye are witnesses this day that I have bought *all* that was Elimelech's, and *all* that was Chilion's and Mahlon's, of the hand of Naomi: moreover, Ruth, the Moabitess, the wife of Mahlon, have I *purchased* to be my wife." Thus, as we were partakers of flesh and blood, our Lord Jesus Christ "took part of the same," in order to become our "kinsman," and act the part of the Redeemer.

And beholding His Church the slave of Satan, and utterly ruined, He purchased her with "His precious blood;" and in doing so redeemed her forfeited inheritance, and endowed her with a

goodly dowry. The Church, however, has not entered "upon her purchased possessions." She *is* the spouse of her heavenly Bridegroom; but He, who is "Heir of all things," has not yet "taken the kingdom;" so she still gleans in the field of this world. Soon the marriage of the Lamb will have come, and His bride shall share His royalty: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and *obey him.*" Meanwhile, her Lord is whispering to her, "Lo, I am with you alway, even unto the end of the world;" and she "is sitting down under His shadow with great delight, and His fruit is sweet to her taste." The blessedness of this holy communing between His heart and hers is only understood by those who have experienced it. "The secret of the Lord is with them that fear him, and he will show them his covenant." There

are seasons when the child of God can say, "He brought me to the banqueting-house, and his banner over me was love;" then it is that the soul pours itself out before God. It tells Jesus the deep longings that are within; and the Saviour replies, "Thou art mine." The joy of such communion is vividly brought before us in the Song of Solomon. Speaking of the Beloved of her soul, the Church is there represented as saying, "The voice of my Beloved! behold, he cometh leaping upon the mountains, skipping upon the hills! My Beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice." Observe that between her and her Lord there is "the wall" behind which He stands, and there are "the windows" and "the lattice." He is said to "look forth through the windows," and "to show himself through the lattice." While they talk together, and behold one another, there is a trellis-work, which intercepts her full view of His coun-

tenance, and an intervening barrier which hinders *uninterrupted* communion. And so it is that the Lord Jesus Christ now reveals Himself to His people, through the ordinances that He has appointed; they meet Him in the courts of the Lord's house, and they see the beauty of His countenance through the "lattice" of His word; and He communes with them at His table, and feeds them with the precious food of His "body and blood," and "looks forth at them through the windows." And such intercourse is but a preparation for that hour when the Redeemer shall say to the beloved of His soul, "Rise up, my love, my fair one, and come away:" there will be no "wall" then betwixt the Church and Christ, no "lattice-work," and no "windows," but they shall be "face to face."

Now, as St Paul says, the Church "is espoused," "as a chaste virgin, to Christ;" and from time to time she receives pledges of His love, and foretastes of the honour that awaits her. But yet a

little while, and the cry shall be heard, "Behold, the Bridegroom cometh, go ye out to meet him!" "Then shall she be brought unto the king in raiment of needlework; with gladness and rejoicing she shall be brought, and shall enter into the king's palace."

THE CHURCH OF THE FIRST-BORN.

Perfected in Eternity.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—REV. xix. 6–8.

"WE are not yet come to the rest, and to the inheritance of which the Lord hath spoken." Divided into numerous regiments, under different leaders, the soldiers of the cross are yet fighting in the wilderness against the world, the flesh, and the devil. But when the great conflict of life is over, the Church of the First-born, as one victorious army, shall enter the heavenly Jerusalem under the banner of her great Captain. Then she shall lay down for ever her mortal garments, and her regimental colours, and taking instead her harp of gold, she shall sing—"Not unto us, not unto us, but unto thy name give the praise!" While on earth, the soldiers of

the cross might have said, "I am of Paul, and I of Apollos, and I of Cephas:" in glory, they shall unitedly cry, "I am of Christ!" The stars of midnight, though brilliant in the darkness, are lost in the beams of the morning; and the ministers of Christ, whom the Lord holds as stars in His right hand, and sets in the firmament of the Church, to give light upon the earth, fade away in the glory of that city which needeth not the sun or the moon to shine in it—for the Lamb is the light thereof! The names of states, and countries, and kingdoms, belong to this earthly scene; hereafter there shall be but one King, "and His name One;" and, submitting to His righteous sway, His subjects shall be perfectly united in obedience to His laws, and in the worship of His holy name.

Can we for a moment suppose that the Church triumphant shall worship Jehovah according to the ancient liturgy of either the Eastern or Western Churches? Or shall that "mighty multitude that no

man can number," chant the praises of the "Holy One," in any hymns now set to earthly melodies?

What is suited to our "*natural*" bodies cannot be adapted to our "*spiritual*" bodies; and what may befit us, as we meet in temples built with hands, would ill accord with the pulsations of our being when we shall bear the "image of the heavenly." Brethren, "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Can we suppose that when the Church has put on her robe of immortality, she shall be shackled "by the commandments and doctrines of men?" or when soaring amidst the brightness of the eternal throne, she should ever be stayed in her upward flight by the fetters of time? And what are the few fleeting years of the Church's present existence, in comparison of the eternity that is shortly to open upon her? Is it not strange, then, that our thoughts are so frequently occupied with things

"*temporal*," instead of with those which are "*eternal?*"

For the hour, "when this corruptible must put on incorruption, and this mortal must put on immortality," we are preparing; and "the ordinances of divine service, and a worldly sanctuary," which may be in harmony with our present physical condition, would ill accord with the powers of our future spiritual existence; therefore, while using the Church's organisations of time, we must remember that we shall leave them outside the gates of the eternal city. The Holy Ghost is now instructing the members of the Church of Christ militant here on earth, for the everlasting companionship of Jehovah and His saints; and the love and joy and peace which He cultivates are flowers that bloom, not only in this desert world, but in the paradise above.

To the cherishing of those fruits and graces of the Spirit, which are eternal, our thoughts should be constantly directed; and while the objects of

sense and time will now and then claim our attention, that which *endures* ought *ever* to be paramount in our soul's affections. While our blessed Redeemer was on earth, it was immaterial to Him whether He was a guest in the Pharisee's house, or sitting by the well of Samaria; the glory of His Father ever occupied His thoughts. If He spent the night alone on the mountain top, or taught in the temple, surrounded by the crowd of worshippers, things *unseen* and *eternal* were ever present to His mind; and though He did not abstract Himself from daily life, but lived amongst His *fellow* men, it was always true of Him, "He was about His Father's business." The consciousness of that all-seeing Eye never left Him, and the honour that throughout eternal ages would redound to God, filled His breast. For "the joy that was set before Him, He endured the cross, and despised the shame." "The travail of His soul" satisfied Him. Now the Lord has left us an example that "we should follow His steps;" and if the

powers of our souls were occupied with God's glory, and the eternity that awaits us, we should pass through the incidents of time, shedding over them the brightness of a heavenly light, rather than allowing *them* to cast their dark shadows over our spirits, and hinder our view of the celestial kingdom. To the unclouded sunshine of her perfection in eternity, the Church is hastening; and while animated in her course by the contemplation of the future glory, she looks back, and traces all her mercies to the everlasting love of Jehovah! Earth, with all its materialism, and time, with all its vicissitudes, are but for a moment. They form but a *parenthesis* between the eternity past, and the eternity that is to come. The souls of the redeemed, still compassed about with infirmity, look anxiously onward for that moment when the greatness of being eternally one with God shall fully open before them. When all the ransomed of the Lord shall be collected in their Father's house, in those "many mansions," which a Saviour's love

has prepared, the fruits and graces of the Spirit, which sprung up amidst all the blighting influences of a fallen world, shall expand and bloom in perfected fragrance and beauty. The noxious weeds of controversy are not found in the paradise of God. The contentions of Paul and Barnabas shall never again separate the loving fellowship of those holy men; nor will the "apostle of the Gentiles" have to "withstand" the "apostle of the circumcision," because of dissembling. No differences of judgment can arise, when *every power* of the soul is concentrated upon the glory of Jehovah, and when *self*, being lost sight of, the ransomed of the Lord are perfectly filled with all the fulness of God! Upon the sea of glass, which stretches before the throne, there are no tumultuous waves. Not a ripple disturbs that serene surface, which mirrors on its bosom the glory of the "throne." The rude breath of earthly turmoil cannot enter within the gates of the celestial city; and the boisterous passions of men can never disturb the holy calm

that pervades the dwelling-place of the Most High!

Whatever the members of the Church triumphant were permitted to accomplish while in the wilderness, for the glory of their Lord and King, shall abide for ever; while the imperfections that commingled with their "work of faith," shall never again defile "their service of love!"

Upon the heavenly countenances of "the just made perfect," there shall be no traces of earthly sorrows. The Father's name shall be written on each forehead, and every face shall be radiant with reflected beauty. Each shall behold in his fellow the loveliness of his Saviour's image; and that borrowed likeness will cause every eye to be turned afresh towards Him, who is the source of all glory, as He is the fountain of all life. The Holy Ghost, who is the Divine Instructor of the Church of the first-born is *now* teaching His disciples in many schools, and in a variety of classes. Their ignorance and dulness demands that He should employ

various means for their education, which shall not be required when "they shall know even as they are known." His patience and His skill are as infinite as His wisdom and love. But when the children of God shall be of "full age," and their training here below is at an end, they shall not need those appliances which were adapted to their childhood. Unfettered, and clothed with immortality, they shall enter upon the fields of knowledge, which shall eternally spread out before them; and the new song, which was but feebly chaunted on earth, shall swell throughout the courts of heaven. Circle after circle of holy worshippers, stretching into the boundlessness of space, shall echo the wondrous anthem, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" "while every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," shall unitedly cry, "Blessing, and honour, and glory, and power, be unto

him that sitteth upon the throne, and unto the Lamb for ever and ever!" "Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ UNTO ETERNAL LIFE."

THE CHURCH OF THE FIRST-BORN.

The Practical Duties which flow from its Recognition.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."—Rev. xxii. 3, 4.

"A NEW commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another." Thus spake our blessed Lord to His disciples at the supper-table in Jerusalem on the eve of laying down His life.

Love had been from everlasting, and the commandment was "an old one, which had been heard from the beginning." In what sense, then, was it *new?* It had now been manifested in a *new and wondrous way.* Jehovah had revealed Himself in the person of Emmanuel. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but

have everlasting life;" and the Lord Jesus had so loved His enemies as to give His life a ransom for them. Therefore, while the love had been from all eternity, yet it was now newly set forth, and the emphatic "AS" was added to the command, "*as I have loved you.*" The apostle St John, remembering His blessed Master's words, repeats them, saying, "Again, a new commandment I write unto you, which thing is *true* in *him*, and in you, because the darkness is past and the true light now shineth." The Lord Jesus Christ, embodying love in Himself, and showing forth that love in word and deed, cast a *new* light upon our path, and instructed us *how* we ought to love the brethren. And with what tenderness, and forbearance, and endurance did the Saviour love! "Many waters could not quench His love, neither could floods drown it." No coldness chilled His heart, no opposition extinguished His affection, no obtuseness in His disciples caused Him to "fail or be discouraged." His love was not merely a senti-

ment, but an unquenchable principle. It led Him "to make Himself of no reputation, and to take on Him the form of a servant, and to humble Himself, and become obedient unto death, even the death of the cross." In the sight of this manifested love, the beloved disciple turns to the members of the Church, and says, "My little children, let us not love in word, neither in tongue, but *in deed* and *in truth*." We are left in this wilderness, "after we have known and believed the love God has to us," that our love may be tested, and that its growth may be developed. Love is of heavenly origin, but it flourishes amidst the storms of earth; and, like an Alpine plant, shooting up its fair blossom above the snow, it fearlessly blooms, notwithstanding the chilling atmosphere by which it is surrounded. "Charity *suffereth long*, and *is kind*." It has *much* to *suffer* from the unkindness of a world that crucified the meek and lowly Jesus, but it bears with the opposition of men, and not only so, but sheds its fragrance around; and, "while it

suffers long," it *is* kind. And unless it be thus developed, it cannot be the love that reaches the standard which Christ sets before us, when He says, "This is my commandment, that ye love one another, *as I have loved you.*" "Charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Therefore, when this love is in the ascendancy, the follower of Jesus "envies not" the position or the influence which another in the Church of Christ has attained, but rather "rejoices" in the honour bestowed upon his fellow, and in the glory which accrues to Jehovah.

Humility nourishes love. The charity that is "not puffed up" flows forth in tender compassion to those who are out of the way. The apostle who felt himself "the chief of sinners," was one who could not speak of "the *enemies* of the cross

of Christ" without "weeping;" and who, when he reproved his Corinthian converts, adds, "If I make you sorry, who is he, then, that maketh me glad, but the same which is made sorry by me!"

It is when individuals or churches "vaunt" themselves, and are "puffed up" with their supposed gifts, that they behave themselves "unseemly," do dishonour to the Most High, and wound the brethren. "These six things doth the Lord hate, yea *seven* are an abomination to him, a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, *and he that soweth discord among brethren.*" Thus God lays the emphasis of *His* holy *hatred* upon the breach of charity. Alas! while the Church of Christ justly excommunicates the man whose "hands" "shed innocent blood;" does she not too frequently tolerate him in her bosom, "that soweth discord among brethren?" Our brethren and sis-

ters in Christ may not be moulded after our ideal of Christianity; there may be much in them uncongenial to the conformation of our own mind, and to our educational prejudices; but "charity beareth all things, believeth all things, hopeth all things, endureth all things;" in other words, if love reign in our hearts, we shall "*bear*" with the peculiarities of our brethren, "*believe*" in the power of the Holy Ghost to instruct them aright, "*hope*" for the day when "we shall see eye to eye, and face to face," and "*endure*" the trial consequent upon their imperfections: until we are *all* perfectly assimilated to the likeness of the Lord Jesus by "seeing Him as He is."

There are two classes of precepts enforced in the Word of God, to which we do well to take heed. We are commanded "to *put off* the old man, which is corrupt according to the deceitful lusts," and "to *put on* the new man, which after God is created in righteousness and true holiness."

We are to "*lay aside* every weight," as well as

"*run with patience* the race which is set before us, looking unto Jesus, the author and finisher of our faith;" and while "*laying aside* all malice, and all guile, and hypocrisies, and envies, and all evil speakings," "we are *to desire* the sincere milk of the Word, that we may grow thereby." Now, in order to foster love in our own bosoms, we must not only long for the dew of the Spirit to fertilise our souls, but we must pluck up the weeds that would choke the heavenly plant. It is impossible for love to increase and abound while we suffer our lips to speak harshly, or our tongues to ridicule the peculiarities or infirmities of others. "All bitterness" must be laid aside before we can drink into the spirit of our blessed Master. How exquisitely strung and tuned were the sensibilities of His human heart! How harsh and inharmonious must have been to Him the contentions of His followers, and yet one hasty word never escaped His lip, one unholy temper never arose in His breast. Not only has He said, "*Come* unto me," but "*learn* of

me, for I am meek and lowly in heart." And if the awakened sinner finds "rest" by obedience to the *invitation*, the disciple, who treads in the meek and lowly steps of his Master, finds also, in obedience to the *precept*, that "*rest*" which the world cannot give, and cannot take away; and which is implied in the promise, "Thou wilt keep him in perfect peace, (literally, "peace, peace"—that is, peace constantly flowing into the soul, imparting and maintaining peace,) whose mind is stayed on Thee, because he trusteth in Thee."

There was not only the *exhibition* of perfect love in our Lord Jesus Christ, but there was the *absence* of every element of discord. The rose of Sharon was not only fair from its exceeding beauty and fragrance, but because it was free from every imperfection; and the lilies that grow under the Redeemer's shadow ought surely to reflect His loveliness. When walking in a beautiful garden, we have mourned at sometimes finding an otherwise comely flower, which concealed beneath its petals a de-

stroying worm; its showy appearance failed to gratify us, when we discovered that corruption lurked within. No gifts, however brilliant, compensate for the want of love! "Though I speak," says the inspired apostle, "with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." There can be no true illumination where there is not love. The devil is marvellously intelligent, but because he loves not, his knowledge is the blackness of darkness!

And St John, in his first epistle, thus writes, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him: but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

How striking is the connexion in the Word of

God between love and holiness! The apostle St Paul, writing to his Thessalonian converts, says, "The Lord make you to increase and abound in love one toward another, and toward all, even as we do toward you; to the end he may stablish your hearts, unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with *all his* saints." Here we perceive, that if we be "stablished in holiness" we must "increase and abound in love;" and if we hope to be partakers of the glory which is "to be brought unto us at the revelation of Jesus Christ with *all* His saints," we ought surely *now* to cultivate love toward *all* the brethren with whom we hope to spend an eternity of blessedness.

The constant recognition of the *real* unity of the members of the Church of the First Born, would check the undue importance attached by some to ritualistic forms and ceremonies; while it would also prevent others from wasting their energies in trying to demolish church organisations, that must

shortly vanish away "at the coming of our Lord Jesus Christ with all His saints." And when He comes forth in His majesty to reign, He will not leave behind Him *one* of His saints. Then shall He put on His "many crowns," from which no jewel shall be lacking. And it may be that brethren and sisters who are now standing aloof, shall be suddenly "caught up *together* to meet the Lord in the air." It may be that some whom forms are, and have been, separating here below, shall in a moment, and in the twinkling of an eye, find themselves uniting in the anthem which shall then rise, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Love to "*all* the saints" must be our watchword, while breasting the waves of time, and steering for the celestial country, because love shall eternally reign triumphant in *the glorified Church of the*

"*First Born.*" But, reader, may I ask, are *you* bound for that heavenly shore? Is *your* life "hid with Christ in God," "that when He shall appear" you may also "appear with Him in glory?"

APPENDIX.

A DEEP consciousness of the essential unity of "all who name the name of Christ, and depart from iniquity," led me in the year 1853, earnestly to desire to bring into closer *social communion* the members of various churches, as children of the one Father, animated by the same Life, and heirs together of the same glory.

I observed that the Great Head of the Church, in whose hands all power is vested in heaven and in earth, had permitted different professing churches to bear the message of salvation to the nations still "sitting in darkness." Designing in His grace and sovereignty to bring "many sons and daughters to glory," He employed Ziegenbalg, from Denmark, to kindle the torch of truth

in India; and Elliot, "the apostle of the North American Indians," to lead those roving warriors to sit at their Redeemer's feet, "clothed and in their right mind."

Henry Martin, the refined and gifted scholar, was sent from Cambridge to give to Persia the Bible in her own tongue; and the patient Morrison, from Newcastle, to bequeath to the millions of China the revelation of Jehovah.

Thus our Divine Master indicated to His followers that He could employ "diversities of operations" in building up that spiritual temple, which shall endure when nationalities and churches shall have ceased to exist.

After waiting upon God, in earnest prayer, it was decided to invite members of different churches to assemble at Barnet, in the course of the summer of 1856, for the purpose of mutual fellowship and united worship. It was strongly felt that in a very little while all who love our Lord and Saviour Jesus Christ in sincerity and truth, must join together in ascribing salvation to Him "that sitteth on the throne, and to the Lamb," and that it was therefore desirable to anticipate, in some degree, at least, the holy love and joy of that eternal companionship, even while the Church of Christ was yet militant on earth. The following paper accordingly was put into circulation :—

CHRIST-CHURCH PARSONAGE, BARNET, HERTS, *June* 1856.

It is in contemplation to hold (God willing) a Conference of the Lord's people in this town, on Tuesday, Wednesday, Thursday, and Friday, the 26th, 27th, 28th, and 29th of August next. The object of the proposed Conference is to promote personal holiness, brotherly love, and increased interest in the work of the Lord.

The persons attending the Conference will meet (God willing) every morning, from eleven to one o'clock, for prayer and intercession and the reading of God's Word.

There will be evening meetings from seven to nine o'clock, when addresses will be given on "Foreign Missions," "Home Missions," "Personal Holiness," and "The Lord's Coming, the hope of the Church." Afterwards the subject for the evening will form the topic of conversation.

Barnet is distant eleven miles from London, and is reached by railroad from King's Cross Station, or by omnibus, direct from town.

Persons invited to the Conference will be provided with board and lodging during their sojourn at Barnet.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—MAL. iii. 16.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—ACTS xiv. 27.

In response to this invitation (given in the first instance to my own private friends,) a goodly company of the followers of Christ met together, and spent a happy season in holy social intercourse; and ere we separated, those who felt disposed to do so, were invited to gather around the table of the Lord. It was a singular fact that the "number of the names together," at that holy communion, "were a hundred and twenty," (Acts i. 15.)

It was not at first contemplated to hold these meetings annually; and 1857 passed by without our assembling together, as we had done in the previous year. But so many friends (who had enjoyed our first Conference) expressed their earnest desire to meet again, that we decided to issue the following invitation :—

"*And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*"—HEB. x. 24, 25.

CHRIST CHURCH PARSONAGE,
BARNET, HERTS, N., *June* 21, 1858.

MY DEAR FRIEND,—Two years ago a Conference of Christians was held in this place. It was then felt and acknowledged that God abundantly blessed the assembling of His people to their edification; and that thereby He was glorified.

It is, therefore, proposed (if the Lord will) to assemble Christians of different denominations for prayer, and the study of the Scrip-

tures, on Tuesday, Wednesday, and Thursday, the 20th, 21st, and 22d of July next.

The meetings will be held each day from 11 A.M. until 1.30 P.M., and from 7.30 P.M. until 9.30 P.M.

In the mornings the meetings will be devotional; in the evenings they will of an evangelistic and exhortatory character. The morning meetings are designed for those who feel the privilege, and know by experience the power of prayer. The evening meetings will be open to all.

On Tuesday the following subjects will be brought before the meeting:—

In the morning—"Humility and sympathy essential to the development of the Christian character," (1 Cor. xii.)

In the evening—"The blessing which descends on individuals and churches, in caring for the souls of others, and in labouring for God."

On Wednesday, in the morning—"What are the peculiar dangers to which God's people are exposed at the present time."

In the evening—"The power of united prayer."

On Thursday, in the morning—"The importance of studying the Scriptures."

In the evening—"The signs of the times."

If you think you are likely (God willing) to be present, accommodation will be provided (as far as possible) free of expense; and we would advise your arriving on the 19th of July.

Will you kindly pray that our gathering together in the name of our blessed Lord and Saviour Jesus Christ may tend to the glory of Jehovah, the conversion of sinners, the edification and comfort of believers, and the cementing of the body of Christ in love.—An early answer will oblige, ever yours in the bonds of the gospel,

WILLIAM PENNEFATHER.

From this date these Conferences have been annual. They were convened by the following letters:—

"*Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*"—MAL. iii. 16, 17.

BARNET, HERTS, N., *June* 20, 1859.

MY DEAR FRIEND,—In August 1856 there were collected here (by the gracious providence of God) a happy band of Christians, both ministers and laymen. Three days were spent in united prayer, and in the reading of the Bible, and in holy fellowship. The Lord manifested Himself with power, and many felt it good thus to gather together in the name of Jesus. Last year, in the month of July, a still larger company assembled for the same purpose, and the Holy Spirit rested powerfully upon us in our social worship.

It is now proposed again to assemble Christians of various religious denominations in the month of August next, in order that they may speak together of their common salvation, their common Father, and their Comforter and King; and that, conjointly, prayer and praise may rise up to Him in whom they live and move and have their being.

The night of sin and sorrow is far spent, the day is at hand; and as we shall soon be together around our returning Lord, in glory, honour, and immortality, it is desirable now to stir up one another in running the race, and in preparedness for the marriage supper of the Lamb. The time is short, and each passing day makes it still

shorter. There is but a "little while" left for us to pray and work for the salvation of sinners, or to minister to Jesus in the persons of His afflicted followers. May the Lord give us grace to work now; and may He draw us closer to one another, and closer to Himself, as a preparation for that happy time, when, in one unbroken circle, His Church shall surround the throne of God and of the Lamb in glory.

We shall, therefore, (with God's permission,) assemble in Christ-Church School-Room, Barnet, on Wednesday, Thursday, and Friday, the 10th, 11th, and 12th of August next.

There will be morning and evening meetings, beginning at 11 A.M. and 7.30 P.M., daily.

The morning meetings will be of a devotional character, and in the evening addresses will be delivered. The morning meetings are especially designed for those who value the privilege of united prayer. To the evening meetings all persons are affectionately invited.

It is intended that the following subjects be brought before the meetings :—

On Wednesday evening—"What special encouragements are now given to the Church to labour for her Lord?"

Thursday evening—"The power of the Holy Ghost exemplified in the conversion of sinners."

Friday evening—"The second coming and personal presence of the Lord Jesus Christ."

If you purpose (God willing) attending the meetings, accommodation will be provided (as far as possible) free of expense; and we would advise your arriving on the 9th of August, and calling at the parsonage at once, in order to know what arrangement has been made for you.

Will you kindly pray that this proposed reunion for prayer and

praise may be to the glory of Jehovah, the salvation of sinners, and the edification of the body of Christ in love?—An early answer will oblige ever yours, in the faith and hope of our common Lord,

WILLIAM PENNEFATHER.

"*All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.*"—PSALM CXLV. 10, 11.

CHRIST-CHURCH PARSONAGE,
BARNET, LONDON, N., *May* 1, 1860.

MY DEAR FRIEND,—It was in 1856 that it pleased God to gather together, for the first time in this place, a number of His dear children for a season of special prayer, praise, and holy social intercourse.

The Lord's blessing so evidently rested upon our Conference then, that Christian friends gladly reassembled in 1858, and again last year. Many persons having expressed an earnest wish that such meetings should be annually held, we purpose (if the Lord permit) to assemble at Christ-Church School Room, Barnet, on Wednesday, Thursday, and Friday, the 11th, 12th, and 13th of July next.

It was when the disciples were gathered together that Jesus stood in the midst, and said, "Peace be unto you;" and showed them His hands and His side; and it was when His followers "were all with one accord in one place," that the Comforter descended upon them.

Our object in meeting as we have done, and propose to do again, may be briefly stated,—

1st, To call forth in devotional exercises the love of Christ's people to their blessed Lord and Saviour; and

2d, To acknowledge before the world the *family bond* that unites *all* those who love our Lord Jesus Christ in sincerity.

We meet in His name, and in His presence, as "the sheep of His pasture." Belonging to Him, we are "members one of another," and brethren and sisters in the family of God.

There will be two meetings daily, at 11 o'clock in the morning; and at 7.30 in the evening.

The morning meetings will be especially devotional.

In the evening, addresses will be delivered on the following subjects:—

First evening—"The best means of carrying out the apostle's exhortation in Heb. x. 24, 'Let us consider one another, to provoke unto love, and to good works.'"

Second evening—"The duty of the Church of Christ to enter upon the various fields of labour that are 'white already to harvest.'"

Third evening—"The blessed hope of *visible* union with the Lord and all His saints, in the coming glory."

Every facility will be afforded during the three days of Conference for *social* intercourse, between the hours of the public meetings.

Accommodation, as far as possible, will be provided for all attending the Conference, *free of expense.*

May I ask you, my dear friend, to pray that "the spirit of power, love, and a sound mind," may rest upon us when meeting together in the Redeemer's name.—Believe me to remain, your affectionate brother in the gospel,

W. PENNEFATHER.

N.B.—An answer is particularly requested.

"*Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*"—PSALM XC. 16, 17.

BARNET, LONDON, N., *May* 20, 1861.

MY DEAR FRIEND,—It is my privilege again to invite you to our Annual Conference. God, in His great mercy, has permitted many of His dear children on *four* different occasions to unite together at Barnet in prayer and praise, and in holy and happy social companionship.

These past seasons of communion with our Lord and Saviour Jesus Christ, and with one another, have been foretastes of heaven, where God's glory will completely *fill* each ransomed spirit. The motes of differences, which *now* sometimes dim the sunshine in which the redeemed walk, will *there* have vanished for ever, in the full lustre of the throne of the Eternal.

God has been so gracious to us in our previous Conferences, that we have then met only as *His* children, and as "joint-heirs together with Jesus" of the heavenly Canaan. Our hearts have consequently been knit together; and our faith and love towards Him whose name we bear have been called forth into lively exercise.

It is therefore proposed, in dependence upon our God and Father, to assemble again at Barnet, on Wednesday, Thursday, and Friday, the 24th, 25th, and 26th of July next, for the purpose of studying God's Word, and pouring forth our hearts together in prayer and praise at the mercy-seat.

There will be, as usual, two meetings daily. The morning meetings will begin at eleven o'clock, and the evening meetings at half-past seven.

The morning meetings, as heretofore, will be peculiarly of a devotional character. Portions of Scripture will be read, and prayer and praise will ascend to heaven. They are therefore *especially designed for those who desire to worship the Lord in the beauty of holiness.* In the evening, short addresses will be delivered on the following subjects, viz. :—

Wednesday evening—"The Church *Working* for her Lord." (See Mark xiii. 34; Luke xix. 13.)

Thursday evening—"The Church *Waiting* for her Lord." (See 1 Thess. i. 10; Heb. ix. 28.)

On Friday evening we shall hope to meet as usual around our Lord's Table, to take together, as His dear children, the bread and wine in remembrance of Him. Such a feast is a foretaste of sitting down in the kingdom at the marriage supper of the Lamb.

I trust, my dear friend, that you will be enabled to attend the meetings; and that you will earnestly plead that they be directed and controlled by Him for whose glory and worship they are designed. The time is *very short.* We may *never* be permitted to hold another Conference. The sea and the waves do roar, and men's hearts are failing them for fear. But it is the Church's privilege "to lift up her head, for her redemption draweth nigh." How nigh? Our heavenly Father alone knows!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—Believe me to remain, my dear friend, ever yours affectionately, in the bonds of the gospel,

WILLIAM PENNEFATHER.

An answer is *particularly requested.*

Accommodation (as far as possible) will be provided free of expense.

It will be advisable for those who wish to attend the meetings to arrive on Tuesday evening (23d,) and to remain for the three days.

"*My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long.*"—PSALM lxxi. 23, 24.

BARNET, LONDON, N., *June* 20, 1862.

MY DEAR FRIEND,—When we first invited a few Christians to meet together for prayer and praise in 1856, how little did we understand whereunto it would grow! The Conference then held, (although consisting of members of different churches,) was mainly a reunion of personal friends. None who were then present will ever forget the blessing wherewith our heavenly Father blessed us; and no one can recall the gathering together around the Table of the Lord of the "*one hundred and twenty*" who there met in holy love and fellowship, without the deepest emotion. Since 1856 four other Conferences have been held, the attendance at each being largely increased, so that at our last meeting about five hundred brethren and sisters in the Lord partook together of the bread and wine, in remembrance of their once crucified, but now living Redeemer. While it was the object (at least in part) of such reunions to cultivate the spirit of family love amongst the children of God, it seemed impossible to refuse admittance to brethren and sisters in Christ, although personally unknown to me, who desired to be present; and it has been a cause of deep thankfulness that many who had never seen one another previously, recognised at "the Conferences" the bond which does unite, and shall eternally bind together, "the blessed company of all faithful people." The Church of God *is* the body of Christ; and that body is composed of members differently organised, and designed for different uses. One divine life animates this body, one everlasting home shall soon receive the children of our heavenly Father. Shall we not, then, cultivate such intercourse, and such family affection as shall prepare us for per-

petual communion in the Heavenly Jerusalem? Men of different nations, and of widely different habits of thought, can associate together for the advancement of science, and the cultivation of art; and lovers of music, while listening to combined harmony, feel themselves one in enjoyment, and one in interest. Shall not "the redeemed of the Lord," then, gladly associate themselves together to promote the glory of Him whose they are, and whom they serve? and while intent upon *one* thought—"God manifest in the flesh"—shall they not insensibly forget their differences, and unite with one heart and one voice to crown Immanuel "Lord of all?"

Again, it is my privilege, my dear friend, to ask whether you will (the Lord permitting) be present at our Conference in August next? It is with a very deep sense of God's unspeakable mercy to us in times past, and a yet deeper consciousness of our utter unworthiness of such mercy, that I thus invite you to meet with us. We *look back* and "thank God, and take courage;" we *look up*, and know that our Redeemer lives; and we *look forward* to that blessed hour which is fast approaching, when the day shall dawn, and before its lustre earthly shadows shall for ever flee away. Oh, that God may prepare us for assembling in His name, at our annual Conference! It may be our last, ere we join the innumerable white-robed multitude before the throne. Some very dear to us, who were last July still pilgrims and strangers on earth, are now with Jesus.

The days appointed for our meeting are Wednesday, Thursday, and Friday, the 13th, 14th, and 15th of August. As usual, the morning meetings, beginning at eleven o'clock, will be devotional, consisting mainly of prayer and praise. At our evening meetings, beginning at half-past seven o'clock, addresses from the Word of God will be given, chiefly bearing upon the unity of the Church of God, (1 Cor. xii. 12,)—her present duties, (John xxi. 15-17,)—and her future glory, (John xvii. 24.)

May I ask you to be kind enough to say, *whether we may hope for your presence at our meeting?* On receiving your answer, I will put you into communication with a truly Christian woman, into whose hands I am now obliged to commit the *secular* arrangements, (as to lodgings, &c.,) owing to the great number who are applying for admission to our annual meeting. And may I ask you to remember me at a throne of grace; and to seek from the God of all glory, that this sixth proposed Conference may prove a foretaste of the blessedness which awaits us "at the coming of our Lord Jesus Christ with all His saints."—Believe me, with the deepest affection, your attached brother in Christ,

WILLIAM PENNEFATHER.

"*The Lord hath been mindful of us; he will bless us: he will bless the house of Israel, he will bless the house of Aaron.*"—Ps. CXV. 12.

"*O give thanks unto the Lord, for he is good; for his mercy endureth for ever.*"—Ps. cvii. 1.

BARNET, LONDON, N., *May* 26, 1863.

MY DEAR FRIEND,—"Who can utter the mighty acts of the Lord? who can show forth all his praise?" Such is the language of my heart in looking back at the six Conferences, which God has enabled us to hold in this place. For though I am deeply conscious that sin has stained those holy gatherings, I know that God has used them for the conversion of sinners, for the edification and the cementing together in love of His saints, and for the honour of His holy Word. It was the Lord who purposed to bless us while recognising our union with Jesus, and our communion with His people;

and therefore *He* first led us to gather together in 1856, in the name, the precious name of His Son, our Lord Jesus Christ; and we must wait until we read the history of the Church in the light of the throne of God, fully to know the power and blessing that has rested upon our united worship.

Labourers from distant portions of the Lord's vineyard have met together to recount the triumphs of the cross, and the faithfulness of their God. Brethren, who had never previously looked one another in the face, have *at once* recognised their family relationship. Burdened hearts have found relief in prayers that have entered within the veil; and newly-born souls have poured forth their gratitude in songs of praise that have vibrated through the courts of heaven, and found an echo in the breasts of those who "absent from the body" are "present with the Lord." The claims of distant churches and of our isolated missionaries have been presented at the throne of grace; and while the Holy Spirit has made intercession in us, the same Divine Comforter has ministered to the souls for whom we prayed the consolations which they needed.

Our Conferences have enabled us in some faint degree to realise that glorious truth of which St Paul speaks, "There is *one* body and *one* spirit." For as "God has made of one blood all the nations of the earth," and as "heart answers to heart," so there is the same spiritual life in every renewed soul by whatever name known in earth or in heaven. It is not the costume of countries that makes *living men;* and it is not the statutes and ordinances of churches that make *living members* of the body of Christ. We may find our peculiar ordinances suited either to our national constitutions or to our individual minds; but what makes *a man* is his life; and what makes *a Christian* is the Spirit of Christ; for it is written, "If any man have not the Spirit of Christ (*i.e.*, the Holy Ghost) he is none of His;" and God in His great mercy has at the past Conferences so

blended soul with soul that nationalities and churches have been lost sight of in the felt power of the living Comforter!

In the present circumstances of the world, and of the Church of God, there seems to be a louder call than ever for us to unite together in prayer and praise. How fearful is the destruction of human life in America! How heaving with commotion are the kingdoms of Italy, Austria, Russia, and Prussia! How lamentable is the position of Spain! and how darkly and silently is the poison of infidelity and superstition flowing through our own highly favoured land! How peculiarly does the position of our widowed Sovereign and that of the youthful heir to the throne claim our prayerful sympathy; and how even "the very elect" are in danger of being carried away by "false brethren." Oh for the Spirit that dwelt in Paul of old, who set his face as a flint against the first departure from the truth! But are there not streaks of light among the clouds, which tell of the coming day? Is not the gospel "preached as a witness" in hitherto unvisited regions of the earth? Is not the Lord accomplishing "quickly the number of His elect," and thereby hastening His kingdom? And may we not hope that the time to favour Zion is near, since "many take pleasure in her stones, and favour the dust thereof?" Shall not the Church then "make herself ready" for "the marriage supper of the Lamb?"

May I ask you, my dear friend, to pray very earnestly that, at our next assembling together, the Holy Spirit's power may be more than ever experienced, and the name of our heavenly Father glorified by His Son Jesus Christ.

It is my privilege to invite you for the seventh time to be present (the Lord permitting) on Wednesday, Thursday, and Friday, the 29th, 30th, and 31st of July next. There will be, as usual, morning and evening meetings, beginning at 11 A.M. and 7 P.M., held in the Iron Room. There will likewise be a preliminary prayer meet-

ing on Tuesday evening at 7.30, at the same place. There will be opportunities for holding meetings of a more social and conversational character during the afternoons at the various rooms immediately around the parsonage, which will be thrown open for the purpose; and it is earnestly desired that the brethren and sisters who attend the Conference should avail themselves (*as far as possible*) of the privilege of such social intercourse. It is expected that those dear brethren, who read and expound the Word of God to us, will choose passages bearing upon the following subjects:—

First—"The fulness and preciousness of the written Word." (See Luke xxiv. 44.)

Secondly—"The person and glory of the Word Incarnate as unfolded by the Holy Ghost." (See John xvi. 14,15.)

Thirdly—"The duty of the Church to employ her every talent with reference to Eternity." (See Matt. xxv. 27-29.)

May I beg of you, my dear friend, to let me know whether it is your intention to be present? On receiving your answer, I will put you into communication with a person to whom I am obliged to commit the *secular* arrangements, (as to lodgings, &c.,) owing to the increased numbers who are desirous of attending the Conference.

"And now, commending you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among those that are sanctified," believe me to remain, your faithful brother in Christ,

WILLIAM PENNEFATHER.

2 MILDMAY ROAD, MILDMAY PARK,
LONDON, N., *June* 15, 1864.

MY DEAR FRIEND,—Though I write to you under altered circumstances, the God whom we serve is unchangeable, and He still permits me to invite you to meet with His dear children as in past years. The river "that makes glad the city of God" is as fresh, and deep, and clear as of old; and it flows through crowded cities as well as among villages; and I am going to ask you to come and sit down by its banks in this locality where God has cast my lot.

Perhaps the question has been asked, "Why did you strike your tent, and leave the spot on which the Lord seemed to smile?" I can only answer that my heavenly Father evidently pointed out the way. He has promised to guide us; and He is too wise to err, and too loving to deceive. It might have seemed unaccountable to those who looked at Israel marching through the desert, why they tarried long in one spot, and why they hastily quitted another. Yet God was their leader, and His pillar of light went before them. For it is written, "Whether it were *two days*, or a *month*, or *a year* that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not, but *when* it was taken up they journeyed."

Do some still further inquire, "Is there now any need of the Conference? Have not meetings sprung up so numerously over Great Britain and Ireland since our first Conference in 1856, as to supersede the necessity of our gathering together this year in the Iron Room?" God's own Word shall give the answer, "Let us consider one another, to provoke unto love and to good works: *not forsaking* the assembling of ourselves together." *And* "*is there not a cause?*" Heavy tidings reach us from across the Atlantic of fear-

ful bloodshed. Already has the civil war in America laid low 500,000 men, and yet human foresight can form no calculation as to its termination. The state of Europe calls forth deep anxiety; and the language on the lips of politicians is, "What next?" In our own beloved country, superstition spreads her net for the unwary, and many are being entangled thereby; while infidelity, secretly and openly, tries to undermine the foundations of our faith. Drunkenness, uncleanness, and "covetousness which is idolatry," sway their dark sceptres over many a heart; and Satan especially endeavours to break up the one army of the living God into divers petty factions. Shall we not, then, unite together at the throne of grace, and rally as one body around the Captain of our salvation?

While I cannot offer you green fields and flowers, I can hold out to friends coming from a distance greater facilities, with regard to lodgings, &c., &c., than I could do at Barnet.

We shall, God willing, assemble at the Iron Room on Wednesday, Thursday, and Friday, 20th, 21st, and 22d of July, at 11 A.M., and half-past 7 P.M. There will be, as usual, a preliminary meeting for prayer on Tuesday evening, the 19th, at half-past 7 o'clock, in the same place.

Our residence in London necessitates admission to the Conference *by ticket;* therefore, those persons who purpose attending will apply to me for tickets of admission.

The following subjects are proposed for our meditation. Will those dear brethren who read and expound the Scriptures kindly select passages bearing upon them?

First.—What did our Lord mean by telling His disciples "to take up the cross and follow Him?" (See Matt. xvi. 24; and Mark viii. 34, &c.; and Phil. iii. 10.)

Secondly.—The "One Spirit," and the "Diversities of Operations." (See 1 Cor. xii.)

Thirdly.—The "Blessed Hope," and its power in weaning us from the world. (Titus ii. 11–15.)

Trusting soon to meet you where the Lord has often refreshed our souls, and entreating your prayer for a blessing on the approaching Conference,—Believe me to remain, your faithful brother in Christ,

WILLIAM PENNEFATHER.

N.B.—You will particularly oblige me by replying to this letter, as the number of tickets is necessarily limited; and will you kindly state in your answer whether you need lodgings,—and what accommodation you will require?

Little did we foresee, when kneeling at the first Conference, with the "hundred and twenty," (gathered out of twelve sections of the professing Church,) around the Lord's Table, how widely the holy influences of these annual gatherings would extend. We have been privileged to have present with us missionaries from China and India, and Christians from the mountains of Armenia, besides many from various other parts of the world, who have gone back to their respective fields of labour refreshed and invigorated by *communion* with their brethren and sisters in England.

The numbers applying for admission to our meetings gradually increased, until, in 1860, many persons were unable to gain admission, and, after *walking* long distances, had to return home without hearing the word of

exhortation or mingling their prayers and praises with those of their fellow-soldiers on the road to glory.

Consequently, it was proposed to put up a temporary iron building of large dimensions, to prevent such disappointments as had occurred in 1860. Accordingly, during that autumn God permitted us to erect "*The Iron Room.*" That building, during the early winter of 1861, was often filled with earnest worshippers, although it could easily accommodate 1200 persons. The Conference of 1861, though very crowded, did *not* appear to have lost any of that holy savour which had been graciously vouchsafed to the meetings of the four preceding years.

But it is not the design of this appendix to give a history of "these Conferences;" their record is on high. God, in a very remarkable manner, owned them as agencies that redounded to His glory; and we believe that in the day when we shall see our actions, and read our past histories in the sunshine of our Father's countenance, we shall praise the Lord for permitting us to cultivate that "charity" *which shall* "*abide*" when "prophecies" shall have "failed," "tongues" shall have "ceased," and knowledge shall have "vanished away!"

Those persons who are best acquainted with the "Conferences" from the very beginning, and who have watched their development during the *last nine years*,

are well aware that their original character was pre-eminently *social*. *Personal friends* were invited; and for several years *all* who attended them from a distance were the guests of the convener, or those of the members of his flock. It was *never contemplated* that the interest in these annual gatherings would extend beyond the smaller circle that originally composed them; but from time to time Christian brethren and sisters (though personally unknown to myself) desired to join the company: and thus the Conference expanded.

Perhaps these few observations will satisfy those who cannot understand how an individual minister in the Church has been placed in a position somewhat anomalous.

Ballantyne, Roberts, & Company, Printers, Edinburgh.

London: 48, *Paternoster Row, E.C.*

WORKS PUBLISHED

BY

JOHN F. SHAW & CO.

Dr. Cumming's Life of Christ.

Cloth, gilt edges, bevelled boards, 7*s.* 6*d.*; cloth, gilt edges, full gilt side, 9*s.*; morocco, 10*s.* 6*d.*,

THE

LIFE AND LESSONS OF OUR LORD,

UNFOLDED AND ILLUSTRATED

By the Rev. JOHN CUMMING, D.D., F.R.S.E.

Illustrated with an Illuminated Title, Twelve Coloured Plates, and Fifty-two First-class Engravings from original Designs by distinguished Artists.

UNIFORM WITH THE LIFE AND LESSONS OF OUR LORD.

On January 2nd was published,

No. I., price One Penny, and Part I., price Sixpence,

LIVES AND LESSONS OF THE PATRIARCHS.

By the Rev. JOHN CUMMING, D.D., F.R.S.E.

Having delineated "The Life and Lessons of Our Lord," the author thinks his work would not be complete without a series of portraits of those who more or less reflected the Lord's likeness upon earth. They inherited the image of the earthly, and received and reproduced, with no ordinary clearness, the image of the heavenly. In them we shall find, in varied aspects, and under varying conditions, all we feel and strive against, all we enjoy and rejoice in, all we possess and hope for, our battles and victories. No biographies are so interesting and beautiful as theirs, and no studies can be more profitable.

New Work by Rev. W. Landels.

LESSONS FOR MAIDENS, WIVES, AND MOTHERS:

Drawn from some of the Distinguished Characters of the Old and New Testaments.

By the Rev. W. LANDELS,

Minister of Regent's Park Chapel, Author of "Woman's Sphere and Woman's Work." Small 8vo, 5s. cloth.

SUNDAY EVENINGS WITH MY HOUSEHOLD.

By the Author of "Household Proverbs," "Sunlight through the Mist." Small 8vo, 5s. cloth.

THE SECRET SPRINGS.

"ALL MY FRESH SPRINGS ARE IN THEE."

By the Author of "The Feast of Joy, and the Feast of Remembrance." 18mo, 2s. 6d. cloth antique.

THE LIFE OF JOHN DE WYCLIFFE,

THE MORNING STAR OF THE ENGLISH REFORMATION.

With a Sketch of the Progress of Religion in England, from the Introduction of Christianity into Britain, to the Establishment of the Reformation in the reign of Elizabeth.

By the Author of "The Story of Martin Luther," etc.

Small 8vo, price 5s. cloth.

SPRINGS IN THE DESERT FOR CHRIST'S FLOCK.

By E. M. P.

18mo, 2s. 6d. cloth antique.

SURE WORDS OF PROMISE.

By the Author of "The Post of Honour," "Broad Shadows on Life's Pathway," etc.

18mo, price 2s. 6d. cloth antique.

Works by Reb. Dr. Cumming.

DR. CUMMING'S REPLY TO BISHOP COLENSO.

Moses Right and Bishop Colenso Wrong; being Popular Lectures on the Pentateuch, in Reply to "Bishop Colenso on the Pentateuch." Complete in 1 vol., 3*s.* 6*d.* cloth.

"Of all the previous answers we do not know one that is more fitted for public usefulness. We dismiss the work with a most cordial recommendation to our readers."—*Christian Witness.*

DR. CUMMING ON PROPHECY.

The End; or, The Proximate Signs of the Close of this Dispensation. New Edition, Revised. Eighth Thousand. Post 8vo, 5*s.* cloth.

"We heartily recommend it, and wish it, at this solemn crisis, a vast circulation."—*Morning Herald.*

Look and Live; or, Present Salvation for All who will Accept it. Fcap. 8vo, 3*s.* 6*d.* gilt cloth antique.

"In eleven short chapters, written with striking simplicity, tenderness, and eloquence, Dr. Cumming has endeavoured to show men that they may at once have peace and be happy, and to make this glorious doctrine plain."—*Christian Observer.*

Teach us to Pray; being Experimental, Practical, and Doctrinal Observation on the Lord's Prayer. By Rev. JOHN CUMMING, D.D. Third Thousand. Fcap. 8vo, gilt cloth antique, 3*s.* 6*d.*

"This is a delightful volume. It abounds with beautiful ideas, no less beautifully expressed, while the whole is characterized by an eminently practical tendency."—*Morning Advertiser.*

Benedictions; or, the Beatitudes of the Bible. Fcap. 8vo, gilt cloth antique, 3*s.* 6*d.*

"The work before us contains much that will interest, cheer console, and strengthen the mind of the humble Christian."—*Birmingham Mercury.*

"It cannot be perused without producing on the mind a valuable augmentation of pious thought, nor without adding to the mental store of the true Christian many bright and cheering anticipations."—*York Herald.*

God in History; or, Facts Illustrative of the Presence and Providence of God in the Affairs of Men. Eighth enlarged Edition. Fcap. 8vo, 2*s.* 6*d.* cloth.

Works by Rev. Dr. Cumming.

Voices of the Night. Sixteenth Thousand, enlarged.
Post 8vo, 5*s.* cloth.

"We can emphatically call this volume a book for the Christian."—*Christian Guardian.*

Voices of the Day. Eleventh Thousand, enlarged.
Fcap. 8vo, 5*s.* cloth.

"Dr. Cumming's readers, like his hearers, are carried away by a torrent of eloquence; they feel that an earnest man is addressing them."—*Christian Times.*

Voices of the Dead. Eighth Thousand. Fcap. 8vo, 5*s.* cloth.

"This work is one of a series of somewhat similar structure, the others being 'Voices of the Night' and 'Voices of the Day.' They are just and striking thoughts, accompanied by illustrations of much power and beauty."—*Christian Times.*

Christ Receiving Sinners. Twenty-fifth Thousand.
Fcap. 8vo, 2*s.* 6*d.* cloth.

"Most heartily do we commend this volume."—*Christian Lady's Magazine.*

Saving Truths. Imp. 32mo, 2*s.* 6*d.* cloth; or, extra cloth, gilt edges, 3*s.*

Urgent Questions: Personal, Practical, and Pointed.
New Edition, 18mo, 2*s.* 6*d.* cloth.

Small Works: Personal, Practical, and Pointed.
In limp cloth, 6*d.* each.

Vital Questions.
Questions for the Enquiring.
Questions for Young Christians.
Vital Truths.
Questions for Doubting Believers
Glad Tidings for Sinners.
Glad Tidings of Christ.
Glad Tidings to Christians.

Full of momentous truths, admirably adapted for general circulation.

Daily Meditations.

The Spiritual Casket of Daily Bible Meditations, for the Furtherance of Family Godliness and Devotion. By JOHN EVANGELIST GOSSNER. With an introduction by the Rev. E. H. BICKERSTETH. 18mo, cloth extra gilt, bevelled boards, 3s.

"This work appears to me eminently worthy of its name—'A Spiritual Casket:' the jewels seem to me not only genuine stones, but of purest lustre, and of costliest value. I confidently anticipate for it as large a sale in this country as in Germany."—*Introduction by Rev. E. H. Bickersteth.*

By the Author of "Broad Shadows on Life's Pathway," etc.

The Sayings of the King; or, Expressions of the Divine Will. (With Introductory Remarks by the Rev. E. H. Bickersteth, Incumbent of Christ Church, Hampstead.) By HIS SISTER. Second Thousand, 5s. cloth extra.

"The work is truly a refreshing one. We thank our authoress much for the way in which she has sought to unfold God's heart to his children, and the heart of Jesus to his believing people. The volume is illustrated with beautiful anecdotes, many of them of very recent date. Our earnest hope is that many may rise from its perusal strengthened, encouraged, and instructed."—*Record.*

Christ Our Life; or, Scenes from Our Lord's Passion and Ministry. By the Rev. JOHN BAILLIE, Author of the "Life of Hewitson," "Adelaide Newton," etc., etc. Small 8vo, cloth, 5s.

"We consider this work to be the most important volume with which the author has yet favoured us. . . . . The part on 'Christ and his Saints' is a very choice portion of the work, exhibiting the believer in a variety of positions and attitudes, and showing the principles which ought to regulate his conduct and deportment. . . . . The work is calculated to be of exceeding great good."—*British Standard.*

Self; Its Dangers, Doubts, and Duties. By the Rev. ROBERT MAGUIRE, Incumbent of Clerkenwell. Impl. 32mo, cloth extra, price 2s. 6d.

"Every page has weight, and every sentence point. The book is skilfully written, overflowing with facts and incidents. It is a book of life as well as doctrine, exhibiting example as well as precept."—*British Standard.*

Works by Rev. Dr. Winslow.

Born Again; or, from Grace to Glory. By Octavius Winslow, D.D. 18mo, cloth, 2s. 6d.

Heaven Opened; or, Selections from the Correspondence of Mrs. Mary Winslow. Selected by her Son, Rev. O. Winslow, D.D. Fcap. 8vo, cloth, 5s.

The Man of God; or, Spiritual Religion Explained and Enforced. Third Thousand, imp. 32mo, 2s. 6d. cloth.

"The following pages seek to pourtray the Man of God in some of the essential and prominent features of his holy character, and to trace a few of the stages of his Christian experience, making the Lord Jesus Christ—the Divine Man—the central object of the picture."—*Extract from Preface.*

"The book is pervaded throughout by the very spirit and truth of the Gospel, little more need be said to recommend it to our readers."—*Record.*

New and Cheaper Edition.

Life in Jesus; a Memoir of Mrs. Mary Winslow, By her Son, Octavius Winslow, D.D. Sixteenth Thousand. Crown 8vo, 5s. cloth.

"We sincerely thank Dr. Winslow for this invaluable contribution. We wish all our readers to become acquainted with Mrs. Winslow."—*Evangelical Magazine.*

The Fulness of Christ: As Unfolded in the Typical History of the Patriarch Joseph. Third Thousand, fcap. 8vo, 5s. cloth.

"The work is full of instructive teaching. It exhibits Christ as pointed to in the Old Testament; the anticipation of ancient saints being more than realized in the richness of the salvation, which, when He came, He actually wrought out. We heartily hope that God may bless its perusal to very many."—*Church of England Magazine.*

Works by Rev. Dr. Winslow.

Hidden Life: Memorials of J. Whitmore Winslow. Eighth Thousand. Fcap. 8vo, 3s. 6d. cloth.

Midnight Harmonies; or, Thoughts for the Season of Solitude and Sorrow. Seventeenth Thousand. 18mo, 2s. 6d. cloth.

Morning Thoughts; or, Daily Walking with God. A Portion for Every Day in the Year.—January to June. Imperial 32mo, 2s. 6d. July to December. 2s. 6d. cloth.

Evening Thoughts; or, Daily Walking with God. A Portion for Every Day in the Year.—January to June. Imperial 32mo, 3s. July to December. Imperial 32mo, 3s. cloth.

Divine Realities; or, Spiritual Reflections for the Saint and Sinner. 18mo, 2s. 6d. cloth, post-free.

No Condemnation in Christ Jesus. As Unfolded in the Eighth Chapter of Romans. Sixth Thousand. Post 8vo, 7s. cloth.

"We recommend this work as worthy of a place in every closet."—*Christian Times.*

Christ Ever With You. Large Type Edition, with Illustrations drawn from Christian Experience, in the Prayer Meeting, the Field, and the Hospital. 18mo, cloth, 1s. 6d.

The Glory of the Redeemer in His Person and Work. Sixth Edition. 8vo, 7s. cloth.

"The work is richly evangelical, highly spiritual, and scripturally practical."—*Christian Witness.*

Works by Rev. Dr. Winslow.

The Atonement Viewed Experimentally and Practically. Eighth Edition. Fcap. 8vo, 3*s.* 6*d.* cloth.

"Its sound scriptural views, its pathetic appeals, its insinuating style, and its deep-toned piety, commend it to the candid attention of every awakened mind."—*Eclectic Review.*

Personal Declension and Revival of Religion in the Soul. Fifth Edition. Fcap. 8vo, 5*s.* cloth.

"We freely recommend it, assured that few will read it in a right spirit who will not be led to a greater jealousy over themselves, and to a solemn concern about the enjoyment of increased spiritual light, life, and holiness."—*The Covenanter.*

Grace and Truth. Fourth Edition. Fcap. 8vo, 4*s.* 6*d.* cloth.

"We commend this volume to our pious readers as a cordial to the heart: as having found the perusal of it very refreshing to our own spirits."—*Evangelical Magazine.*

The Inner Life: Its Nature, Relapse, and Recovery. Fifth Edition, enlarged. Fcap. 8vo, 4*s.* 6*d.* cloth.

The Work of the Holy Spirit Viewed Experimentally and Practically. Eighth Edition, enlarged. Fcap. 8vo, 5*s.* cloth.

"Dr. Winslow aims at being a practical author. Indeed, one cannot read this book without feeling that God has been addressing him, and dealing closely with his soul."—*Presbyterian Review.*

Glimpses of the Truth as it is in Jesus. Fourth Edition. Fcap. 8vo, 5*s.* cloth.

Human Sympathy, a Medium of Divine Comfort, an Incident in the Life of David. Eighth Thousand. Royal 32mo, 8*d.* sewed; 1*s.* cloth, gilt edges.

Select Pieces. Series One to Four. Cloth gilt, 1*s.* each.

These choice volumes, containing some of the gems of Dr. Winslow's writings, are admirably adapted for pocket companions for the Christian reader.

Words to the Sick and Aged. Limp cloth, 1*s.* 6*d.*

Words of Counsel and Encouragement. Limp cloth, 1*s.* 6*d.*

Works for Young Persons suitable for Sunday Reading.

The Sabbath a Delight; or, 'Bible Pictures and Stories for the Family. By Mrs. M. M. Gordon, Author of "Work: Plenty to do, and How to do it," etc. Cloth extra, 5*s.*

The Lost Jewel; a Tale, by "A. L. O. E.," Author of the "Young Pilgrim," etc. With a Frontispiece. Fcap. 8vo, 3*s.* 6*d.* cloth.

"The genuine religious sentiments which it contains and enunciates, render the volume itself a jewel, which all mothers should procure for themselves and their children."—*British Mothers' Journal.*

"This book is a very good one, pervaded by the Gospel of Christ."—*British Standard.*

The Book for All Ages; or, Stories of the Green Pastures where all may Feed. Original and Edited, by the Author of "Have You ——?" With Coloured Illustrations. Fcap. 8vo, 3*s.* 6*d.* cloth.

"The book cannot be read without deep interest, nor without conveying substantial improvement—and we can most cordially recommend it as having a very powerful claim on parental patronage."—*British Mothers' Journal.*

Pleasant Stories for the Young. By the Author of "Old Peter Pious," "Have You ——?" and others. In a Packet, 1*s.*; in a handsome box, 1*s.* 6*d.*; or in cloth, 1*s.* 6*d.*

Scripture Questioning Cards. By Mrs. Carus Wilson. A New and Improved Series, in handsome boxes. Part I., 1*s.* 6*d.*; Part II., 1*s.* 6*d.*

"The difficulty of making Sunday at once profitable and pleasant to young people, has often been matter of complaint on the part of Christian parents. These 'Scripture Questioning Cards' furnish at least one means of obviating it. Here are seventy-six cards, each containing two questions, referring to some Scripture fact, and if memory cannot furnish the answer, investigation must."

Scripture Acrostics; a Sabbath Pastime for Young Persons. By Lady Scott. In a handsome box, 1*s.* 6*d.*

Acrostics; Historical, Geographical, and Biographical. By Lady Scott. In a handsome box, 1*s.* 6*d.*

Stories of the Reformers.

Sunlight through the Mist; or, Practical Lessons Drawn from the Lives of Good Men. A Story Book for Children. By the Author of "Household Proverbs." New Edition, post 8vo, with Illustrations, 3*s.* 6*d.* cloth.

"This little volume consists of a history of Martin Luther, told in a simple and interesting manner, with practical lessons drawn from his life."—*Evangelical Magazine.*

The Life of Calvin, the Man of Geneva. By the Author of "The Story of Martin Luther," etc. With Frontispiece, fcap. 8vo, cloth, 3*s.* 6*d.*

The Story of Martin Luther. Edited by Miss Whately, Dublin. Second Edition, fcap. 8vo, 5*s.* cloth, with Frontispiece.

"With cordial thankfulness we hail this volume. It relates the story of Luther's life in a lucid and graphic manner, and is pervaded by that spirit of Christian zeal which, whilst it records the facts, unfolds the principles of the Reformation."—*British Mothers' Magazine.*

"We know of no similar work, and we heartily join with Miss Whately in believing that 'it is a time when the young and old need to be stirred up to a lively sense of the nature of Gospel teaching and an open Bible.'"—*Sunday School Teachers' Treasury.*

"The volume will deservedly become a general favourite, and should find a place in every school or parochial library."—*The Bookseller.*

The Story of Ulrich Zwingle and the Rise of the Swiss Reformation. By the Author of the "Story of Martin Luther." Fcap. 8vo, with Frontispiece, price 5*s.*

"We can confidently recommend the book as adapted for all classes of readers, especially the young, and desire for it the widest possible circulation."—*Irish Ecclesiastical Gazette.*

"The story of Zwingle is singularly attractive in all its incidents, and the history is admirably sustained."—*Christian Observer.*

"In the beautiful volume before us the chief incidents of his glorious career, and of the Swiss Reformation in which he acted so distinguished a part, are narrated in a lively and instructive manner. It is an excellent book for young people."—*United Methodist Magazine.*

Important Ministerial Helps.

The Evangelical Preacher: or, Studies for the Pulpit.

Vol. 1, price 4*s*. Containing 15 Sermons and 66 Outlines.
Vol. 2, price 5*s*. Containing 12 Sermons and 82 Outlines.
Vol. 3, price 5*s*. Containing 137 Outlines.

In addition to these, each volume contains Biblical Illustrations, Counsels for Preachers, Notes and Queries on difficult Texts, etc.

These volumes form most valuable helps to those engaged in the arduous task of preaching the Gospel—especially to those who, while so doing, pursue their ordinary avocations. Successive editions have sufficiently shown the great acceptance they have met with.

The Country Pastor and his Flock; or, Stories of My Parish.

By Rev. B. Boughier. With Illustrations. First Series, fcap. 8vo, 3*s*. 6*d*. cloth gilt. Second Series, 3*s*. 6*d*. cloth gilt.

"'Stories of my Parish' is a study worthy of admiration: the execution is that of a highly-cultivated mind, moved by a warm and apostolic heart."—*Christian Times.*

The Work of God in Italy. With Portrait of Signor Gavazzi.

By Rev. W. Owen, Author of "Life of Sir H. Havelock." Fcap. 8vo, 3*s*. 6*d*. cloth.

"We have no room for details, and refer our readers with much pleasure to a very interesting, well-written book, and full of information."—*Christian Observer*, Jan. 1862.

Following Fully; or, Giving up all for Christ.

By the Author of "Whispers in the Palms," "Which Way," "Just Like Me," etc. Fcap. 8vo, 2*s*. 6*d*. cloth.

"A beautiful and touching narrative, showing how those who would follow the Lord 'fully' must be ready to 'deny themselves, take up the Cross daily, and they shall in no wise lose their reward.'"—*Evangelical Magazine.*

The Poor Gentlemen of Liege; being the History of the Jesuits in England and Ireland for the last Sixty Years.

Translated from their own Historian, M. Cretineau Jolly. Edited, with Preface and Supplemental Notes and Comments, by Rev. E. J. McGhee, M.A., Rector of Hollywell-cum-Needingworth. Part First. Just published, price 7*s*. 6*d*.

The Orphan Houses, Ashley Down.

Ashley Down; or, Living Faith in a Living God. Memorials of the New Orphan Houses on Ashley Down, Bristol, under the superintendence of Mr. Müller. By W. Elfe Tayler, Esq. With Views of the Orphan Houses. New Edition. Small 8vo, 3s. 6d.

"Never book came into our hands which has so astonished, cheered, and humbled us."—*Christian Witness.*

"There is a positive romance about it which will induce many a one to read and re-read the simple but thrilling story of 'Ashley Down.'"—*Scottish Press.*

The Midnight Cry. By the Rev. Samuel Garratt, Minister of Trinity Church, Little Queen Street; Author of "The Dawn of Life." Fcap. 8vo, 5s. cloth.

"Mr. Garratt's book is a prophetical exposition, based on a practical application of the parable of the Ten Virgins.....We bear testimony to the reverent tone and truly earnest spirit which pervades every page."—*Record.*

The Star in the East. An Account of the Church Missionary Society's Work in North India. With Sketches of the Country and People. By Miss A. Barney. With a Preface by the Rev. Wm. Knight, Secretary to the Church Missionary Society. Fcap. 8vo, 3s. 6d. cloth.

"It contains pleasing sketches of life and manners among the natives, combined with much valuable information."—*Christian Examiner.*

Lessons from Jesus; or, the Teachings of Divine Love. By W. P. Balfern. Fcap. 8vo, 4s. 6d. cloth.

Glimpses of Jesus; or, Christ Exalted in the Affections of his People. By W. P. Balfern. Third Edition. Fcap. 8vo, 3s. 6d. gilt cloth antique.

God's Presence with his People. Illustrated in the History of the Ark of the Covenant. By T. S. Henderson, Author of "Kenneth Forbes," etc. Fcap. 8vo, with Illustrations, 3s. 6d. cloth.

The idea of this book is exceedingly good, and is well wrought out."—*Evangelical Magazine.*

Comfort for the Afflicted.

The Lost Sunbeam; A Ray of Comfort to the Bereaved. By the Rev. P. B. Power, Christ Church, Worthing, Author of "The 'I Wills' of the Psalms," etc. Square 16mo, with steel Frontispiece, 3*s.* cloth.

"The book is as apples of gold in pictures of silver.....We are quite sure this little book will be a favourite with all to whom it comes."—*Compass.*

Solace in Sickness and Sorrow. A Collection of Hymns, Original and Selected. 32mo, 2*s.* 6*d.* cloth; or 3*s.* extra cloth, gilt edges.

The Invalid's Companion; or, Words of Comfort for the Afflicted. 12mo, 1*s.* 6*d.* cloth limp.

"It is a fitting companion for the sick-room, and will prove very suggestive of those thoughts and emotions most desired for seasons of trial. It has our hearty commendation."—*Christian Record.*

Pilgrim Lays. Songs for the Christian Pilgrim. 32mo. First Series. Cloth, price 1*s.* 6*d.*

———— Second Series. Cloth, price 1*s.* 6*d.*

"The compiler, through a lengthened and still-continued period of suffering, has found each piece very precious. Not one but is associated with some memorial of a message of mercy, and love, and peace."—*Extract from Preface.*

These beautifully got up little volumes are especially adapted for presentation as small tokens of Christian regard.

Christianity in the Business of Life. Four Lectures. By the Rev. Hugh Stowell, M.A.; Rev. J. B. Owen, M.A.; Rev. Baldwin Brown, B.A.; Rev. Luke Wiseman. 1*s.* sewed, 2*s.* cloth.

The Sabbath made for Man; or, the Origin, History, and Principles of the Lord's Day. By the Rev. Micaiah Hill. Demy 8vo, with Side Notes, 10*s.* 6*d.* cloth. A Smaller Edition, without the Notes, 8*s.* cloth.

"For argument and arrangement this able and complete treatise is superior to any work we have seen on this important question."—*Christian Examiner.*

Skeet's Clergy Religious Series.

Christ the Rock: or, Aids to Young Disciples. With Introduction. By Rev. H. Bramerman, D.D. Price 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

"It has been written with the idea of removing their doubts and difficulties, and impressing the truth upon their consciences, and this is done with a power and a reality which his great experience has helped much to give the author."—*Church of England Sunday School Magazine for Teachers.*

Rills from the Fountain of Life. Loving Words to the Young. By Rev. Dr. Newman. 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

The Best Things. Loving Words to the Young. By the Rev. Dr. Newman. 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

"Christian mothers will find ample material in these works for many pleasant Sunday afternoons with their children, and teachers a store of illustrative and interesting matter."—*Record.*

"Superintendents would find these books a great assistance either to deliver as they are, or as models to copy from. Teachers would derive many valuable hints and helps from the perusal of them, and our scholars would welcome religious instruction given in such an attractive form."—*Church of England Sunday School Magazine.*

Suitable Present to the Clergy and the Student.

The Divine Rule of Faith and Practice. By the Rev. William Goode, M.A., F.S.A., Dean of Ripon. Second Edition, revised and enlarged. Originally published at 36s. In 3 handsome vols., 8vo, cloth, and now offered at the very reduced price of 18s.

It ought to be in the possession of every clergyman; in fact, no clergyman's library is complete without it.

Songs for the Sanctuary: Being a Selection from the Psalms and other parts of Holy Scripture. Together with a number of Ancient Hymns, arranged and pointed for Chanting, Also 62 appropriate Chants, arranged in short score for the Voice, Organ, or Pianoforte. Compiled by James J. Hardeman. 2s. 6d. cloth.

New Series of Tracts.

Household Proverbs; or, Tracts for the People.
Price One Penny each.

1. TAKE CARE OF THE PENCE, AND THE POUNDS WILL TAKE CARE OF THEMSELVES.
2. A MAN IS WHAT A WOMAN MAKES HIM.
3. HE THAT GOES A-BORROWING GOES A-SORROWING.
4. HE THAT SERVES GOD SERVES A GOOD MASTER.
5. A CAT IN PATTENS CATCHES NO MICE.
6. WASTE NOT, WANT NOT.
7. ILL WEEDS GROW APACE.
8. BIRDS OF A FEATHER FLOCK TOGETHER.
9. WILFUL WASTE MAKES WOEFUL WANT.
10. LIGHTLY COME, LIGHTLY GO.
11. GOD HELPS THEM WHO HELP THEMSELVES.
12. RIGHT WRONGS NO MAN.

Nos 1 to 12 may be had in One Volume, price 1*s.* 6*d.* cloth.
Nos. 13 to 24 ,, ,, price 1*s.* 6*d.* cloth.
Or, complete in One Volume, price 2*s.* 6*d.*

A Specimen Packet (1 *to* 24) *sent Post Free for Two Shillings.*

Tract Societies and District Visiting Societies supplied with numbers at a great reduction, by applying direct to the Publishers.

These striking Narrative Tracts are eminently adapted for reading at Mothers' Meetings, Social Gatherings of the Poor, and for general circulation among the Working Classes. The truths sought to be enforced are such as must commend themselves to all, and the narratives illustrating these truths bring them so forcibly home to the readers and hearers, that they cannot fail to discern and appreciate them.

From the late Rev. Dr. MARSH.

"Dr. Marsh will be glad of 400 'Tract No. 2,' as he has invited the wives of all the workmen to tea. He hopes the 'Household Proverbs' have a great circulation.

From Rev. W. MORLEY PUNSHON, London.

"The Tracts appear to me admirable. I hope a very wide circulation for this wholesome literature of thrift and morals.

"We advise clergymen, district visitors, and managers of tract societies, to put them on their list at once.—*Record.*

New Series of Tracts.

Household Proverbs; or, Tracts for the People.

Price One Penny each.

13. MORE ARE DROWNED IN BEER THAN IN WATER.
14. STORE IS NO SORE.
15. WHEN POVERTY COMES IN AT THE DOOR, LOVE FLIES OUT OF THE WINDOW.
16. MARRY IN HASTE AND REPENT AT LEISURE.
17. IT IS NEVER TOO LATE TO LEARN.
18. FINE FEATHERS MAKE FINE BIRDS.
19. CLEANLINESS IS NEXT TO GODLINESS.
20. IT IS BETTER TO CRY OVER YOUR GOODS THAN AFTER THEM.
21. WELL BEGUN IS HALF DONE.
22. USE THE MEANS AND TRUST TO GOD FOR THE BLESSING.
23. THERE IS NO MIRTH GOOD BUT WITH GOD.
24. PAY AS YOU GO, AND KEEP FROM SMALL SCORE.

Nos. 1 to 12 may be had in One Volume, price 1*s.* 6*d.* cloth.
Nos. 13 to 24 " " price 1*s.* 6*d.* cloth.
Or, complete in One Volume, price 2*s.* 6*d.*

A Specimen Packet (1 *to* 24) *sent Post Free for Two Shillings.*

Tract Societies and District Visiting Societies supplied with Numbers at a great reduction, by applying direct to the Publishers.

From Mrs. BAYLY, Author of "Ragged Homes," "Workmen and their Difficulties," etc.

"Their value has been long known and appreciated by us, and we have distributed some hundreds of them in this neighbourhood. The work of sanitary and domestic reform, so deeply needed among our people, owes much to the gifted writer of 'Household Proverbs.'"

From Mrs. WIGHTMAN, Author of "Haste to the Rescue," "Annals of the Rescued," etc.

"The Tracts are most admirable, and I very gladly aid in making them known."

From Rev. C. H. SPURGEON, London.

"I highly approve of them."

From Rev. J. R. OWEN, St. Jude's, Chelsea.

"I believe their circulation, by the Divine blessing, will be very useful."

From Rev. S. MARTIN, Westminster.

"These Tracts are very good in every respect, and admirably adapted to benefit the class of persons for whom they are intended."

New Series of Tracts.

BY THE AUTHOR OF "HOUSEHOLD PROVERBS," "HOUSEHOLD NAMES," ETC.

Stories for Women. Price One Penny each. Or, in One Volume, boards, with Coloured Frontispiece, price 1*s.*

1. THE WANDERER.
2. LIZZIE PARKER. Part I.
3. LIZZIE PARKER. Part II.
4. ALICE LESLIE'S DECISION.
5. THE PROMISE.
6. SUSAN WESTON'S CHOICE.
7. ELLEN WARNER.
8. MILLIE'S TEMPTATION.

Hearth and Home; or, Men as they Are and Women as they Ought to Be. Price One Penny each.

1. THE WIDOWER.
2. THE WIDOWER'S CHILDREN.
3. TRUTH.
4. TEMPER.
5. RESIGNATION.
6. GOSSIPING.
7. WOMAN'S WORK.
8. EMULATION.
9. FAITH.
10. SELFISHNESS.
11. SYMPATHY.
12. WOMAN'S INFLUENCE.

Nos. 1 to 6, in a Packet, price 6*d.*
Nos. 7 to 12, in a Packet, price 6*d.*
Or, in One Volume, cloth, with Coloured Frontispiece, price 1*s.* 6*d.*

It is an old saying, but a very true one, "that a man's happiness depends more upon his inner self than upon his *outward circumstances.*" It is to illustrate this truth that these stories have been written, and they will not have been written in vain if they make only one family the happier by persuading its members to try for themselves whether their own comfort, and the comfort of all about them, is not best promoted by the cultivation of a spirit of genuine piety towards God, which must of necessity show itself towards man, by bringing forth the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith.

This series is especially adapted for reading at Mothers' Meetings, and social gatherings of the working classes.

By the Author of "Household Proverbs," etc.

Household Names, and How they Became so. A Series of Illustrated Biographical Tracts for the People.

Showing that there is no royal road to honour and distinction, but that the great and good men of all times and all stations have achieved their success, and earned their fame, by serving God faithfully, by doing their duty to their fellow-men steadily, and by employing diligently, perseveringly, untiringly, their best powers, whether of mind or body, to the prosecution of their own allotted work, whatever that work might be.

PRICE ONE PENNY EACH.

1. George Stephenson.
2. Robert Stephenson.
3. Martin Luther.
4. John F. Oberlin.
5. John Howard.
6. Bernard Palissy.
7. Bernard Gilpin.
8. Hugh Latimer.

Complete in One Volume, with Coloured Frontispiece, price 1s.

Words of Life; a Series of Plain Tracts on Important Subjects. By the Rev. John W. Lester, D.D. Price 1d. each, or in a Packet, price 1s.

1. Do You Love God?
2. Yet there is Room.
3. I Hearkened and Heard.
4. The Waters Wear the Stones.
5. Who shall Roll us away the Stone?
6. Scarcely Saved.
7. Man's true Dwelling-Place.
8. Will a Man Rob God?
9. Faint, yet Pursuing.
10. The Lame Take the Prey.
11. Watchman, What of the Night?
12. The Mountain Burned with Fire.

"Mr. Lester's Tracts are admirable, and should be circulated by tens of thousands. They combine all the requisites of Tracts in these days, for lack of one or more of which we, in large Parishes, find so many Tracts all but useless. Full of Gospel Truth, they are striking in title, cheap in price, and in manner pithy and salient.—*Rev. Canon Miller, Birmingham.*

"While thoroughly evangelical in doctrine, they are eminently practical. They come up to my idea of what a Tract should be; plain, direct, and pithy, homely without being vulgar, deep yet clear, of solid matter, yet not heavy. They are 'much in little,' lively, winged, armed with a sharp sting, yet containing honey. They are eminently worthy of a wide circulation.—*Rev Thomas Guthrie, D.D., Edinburgh.*

An Attractive Present.

Fcap. 8vo, cloth extra, gilt edges, 3*s.* 6*d.*,

Homes Made Happy: Household Proverbs Illustrative of Home Life. This volume is illustrated with three full-page coloured engravings, and twenty-four woodcuts.

"We recommend 'Household Proverbs' to all those who are striving to ameliorate the condition of the masses."—*Atlas.*

"They are written in a pleasing style, are healthy in tone, and calculated to do great good among 'the People,' whose welfare they are intended to promote."—*United Methodist.*

"A series of plain and simple tales, all likely to do good, especially among the humbler classes, for whom the work is chiefly intended."—*City Press.*

"These 'Proverbs for the People' deserve to be brought under the notice of all who wish to have at command, for any purpose, a series of excellent morals conveyed in an entertaining and attractive form. We cannot do better than strongly recommend the series to general notice."—*English Churchman.*

"A capital collection of stories, all interesting, and true to the life The language used is precisely that of the working classes, and the author is evidently thoroughly acquainted with the habits and customs the petty troubles and household cares of those for whose use the Tract are intended."—*Athenæum.*

LARGE TYPE TRACTS FOR WOMEN.

Loving Words Plainly Spoken to Poor Women. By Mrs. J. Addison. In a Packet, price 6*d.*

1. Do you Read the Bible?
2. On Chastity.
3. Gossip.
4. Dress.
5. Contentment.
6. Home Comfort.
7. Influence.
8. Death and Eternity.

"Most admirably adapted to their purpose."—*British Mother's Journal.*

"We cannot breathe a better wish, than to desire that the Tracts might be circulated by thousands."—*Christian Witness.*

Kind Words to Mothers, Sons, and Daughters. By Mrs. J. Addison, Author of "Loving Words to Poor Women." In a Packet, price 6*d.*

1. Take this Child and Nurse it for Me.
2. How to Live Cheaply and Well.
3. Kind Words to Boys on True Manliness.
4. Kind Words to Girls on Going out to Service.

By Rev. John Cumming, D.D., F.R.S.E.

The Christian Pilgrim. Cloth, gilt edges, 1*s.*

The Blessed of the Lord. Royal 32mo, 3*d.* gilt edges.

Peace with God. Royal 32mo, 4*d.* gilt edges.

The Christian Nursery. Fcap. 8vo, 6*d.*

"I am With Thee:" the Promised Reward. Royal 32mo, 3*d.* gilt edges.

Price 2*d.* each, 32mo, sewed.

Saved or Unsaved.
"All the Way."
Set thine House in Order.
Living Water from the Wells of Salvation.

Urgent Questions: Personal, Practical, and Pointed.
Price 1*d.* each, or 7*s.* per 100.

WHAT THINK YE OF CHRIST?
WHAT MUST I DO TO BE SAVED?
HOW SHALL WE ESCAPE.
WHO IS ON THE LORD'S SIDE?
LOVEST THOU ME?
WHAT SHALL IT PROFIT?
WHAT IS YOUR LIFE?
WHY ART THOU CAST DOWN?
WHAT WILT THOU HAVE ME TO DO?
WILT THOU BE MADE WHOLE?
WHO CAN BE AGAINST US?
O GRAVE, WHERE IS THY VICTORY?

A Packet, containing a Set, price 1*s.*

Glad Tidings: A Series of 12 Tracts, Personal, Practical, and Pointed. Adapted for general circulation. Price 1*d.* each, or 7*s.* per 100.

"IN CHRIST."
"TO WHOM SHALL WE GO?"
SOVEREIGN GRACE.
THE WIDE WELCOME.
THE HEAVENLY APPLICANT.
HUMAN RESPONSIBILTY.
FORGIVENESS OF SINS.
THE LIVING WAY.
THE EXALTED LORD.
THE CROSS OF CHRIST.
WARNING WORDS.
CHRIST "ALL AND IN ALL."

A Packet, containing a Set, price 1*s.*

Penny Letter Tracts.

1. What I was and What I am.
2. Pray without Ceasing; or, Jesus on Olivet.
3. The Happy Home; or, Jesus at Bethany.
4. Earthly Care; A Heavenly Discipline.
5. Gospel Hymns.
6. The Omnipotent Helper. By J. H. Evans.
7. Hymns of Comfort.
8. One Hour. By the Author of "Have You——?"
9. Forgetters of God. By Henry Martyn.
10. The Holy and Happy Dead. By Dr. Cumming.
11. God's Tenth. A True Incident.
12. Hymns of Jesus.

And a Sorted Packet.

The above are printed on Tinted Paper, for enclosing in envelopes, and sold in packets containing 13, price One Shilling.
90,000 of this Series have already been printed.

Wait: A Watchword for the Lord's People in Days of Darkness. Royal 32mo, 3*d.* sewed, 6*d.* cloth.

"Jewels Gathered;" or, Scenes from Life. Limp cloth, 6*d.*

She Will Never Die. A True Narrative. Limp cloth, 6*d.*

A Song for Life and Death. By G. W. McCree. Price 3*d.* sewed, 6*d.* cloth.

Unexpected Conversions; a Book for Discouraged Workers. By G. W. McCree. Price 3*d.* sewed, 6*d.* cloth.

The Pitman's Prayer. By G. W. McCree. With wrapper, price 2*d.*

Rich Toward God; or, My Trust Money, How shall I Dispose of it? A Word to Christians. 32mo, sewed, price 2*d.*

Peter's Keys. By Gordon Forlong, Esq. "I will give unto thee the keys of the kingdom of heaven."—Matt. xvi. 19. Price 1*d.*

Smaller Publications of Ch. O. Winslade, B.B.

Price 1d. each, 32mo, gilt edges,

DIVINE PREDESTINATION AND EFFECTUAL CALLING.
ALONE WITH JESUS.
THE CHASTENING OF LOVE.
THE SICK ONE WHOM JESUS LOVES.
THE HOLY SPIRIT THE AUTHOR OF PRAYER.
THE SYMPATHY OF THE ATONEMENT.
ON DECLENSION IN PRAYER.
ON GRIEVING THE HOLY SPIRIT.
ON DECLENSION IN LOVE.
THE LORD THE KEEPER OF HIS PEOPLE.
ON DECLENSION IN FAITH.
THE FRUITLESS AND FRUITFUL PROFESSOR.
THE SEALING OF THE HOLY SPIRIT.
THE FREENESS OF THE ATONEMENT.
THE WITNESS OF THE HOLY SPIRIT.
THE HOLY SPIRIT A COMFORTER.
ACQUAINTANCE WITH GOD.
DIVINE RESTORINGS.

Price 2d. each.

WALKING WITH JESUS.
CHRIST IS EVER WITH YOU.
MY FATHER'S WAY RIGHT.
LIVING TO THE LORD.
NONE LIKE CHRIST.
TRUST IN PROVIDENCE.
THE LORD'S DAY.
MY TIME'S IN GOD'S HANDS.
ONLY TRUST ME.
ALL FOR THE BEST.
THE DANGER OF REJECTING THE ATONEMENT.
IT IS WELL.
GO AND TELL JESUS.
THE WIDOW AND HER PRODIGAL SON.

Price 1½d. each.

SOWING AND REAPING.
THE BOSOM OF THE FATHER.
GOING HOME.
SEEKING JESUS.
THE WORM JACOB AND JACOB'S GOD.

THE UNTRODDEN PATH. Price 1d.

WORDS ADDRESSED TO AN ANXIOUS SOUL. Price 1½d.

Any of these choice little Books, to the amount of One Shilling, sent post free on receipt of 13 stamps.

Smaller Publications of Rev. C. Winslow, D.D.

Honouring God and its Reward. 6*d.* sewed, 8*d.* cloth.

The Coming of the Lord, the Hope and Consolation of the Bereaved. Fcap. 8vo, sewed, 4*d.*

Is the Spirit of the Lord Straitened? A Plea for a National Baptism of the Holy Ghost. 1*s.* sewed.

Dr. Winslow's Packets of Tracts.

LARGE TYPE TRACTS FOR THE SICK AND AGED. 1*s.* per Packet.

PRACTICAL AND EXPERIMENTAL TRACTS. 1*s.* per Packet.

ANNUAL ADDRESSES. 1*s.* per Packet.

ADDRESSES AND NARRATIVES. 1*s.* per Packet.

Works by Rev. J. Harington Evans.

Christian Solicitude, as Exemplified in the Third Chapter of Ephesians. By the late Rev. J. H. EVANS. Impl. 32mo, 2*s.* 6*d.* cloth.

"To many this book will prove valuable; it is so simple, so earnest, so evangelical.—*Christian Weekly News.*

"We like it much.—*British Messenger.*

The Spirit of Holiness and Sanctification through the Truth. Fifth Edition, revised. Fcap. 8vo, 2*s.* 6*d.*

"This is a very valuable piece of experimental and practical theology.—*British Banner.*

Vintage Gleanings. Gathered from Sermons delivered by the Rev. J. H. EVANS, Minister of John Street Chapel. Third Edition, enlarged, with a Portrait and copious Index. Royal 32mo, 3*s.* cloth.

"A book of gems.—*British Mothers' Magazine.*

Family Prayers.

The Ark in the House; or, A Series of Family Prayers for a Month, with Prayer for Special Occasions. By the Rev. B. Bouchier. Second Edition, enlarged. Fcap. 8vo, 3*s*.

The writer of these Prayers has seldom omitted allusion, either directly or indirectly, to two most important classes in a household, the Children and the Servants.

"This is one of the best collections of Family Prayers which we have yet seen."—*Church of England Quarterly Review.*

Daily Text Books.

The Daily Promiser. 64mo, cloth, price Sixpence.

The Boy's Own Text Book. Containing a Text from the Old Testament, and a corresponding Verse from the New, for Every Day in the Year. Selected by a Lady. Royal 64mo, January to June, price 6*d*., cloth extra—July to December, price 6*d*., cloth extra—or in 1 vol., 1*s*. cloth; 1*s*. 6*d*. roan tuck.

The Girl's Own Text Book. Containing a Text from the Old Testament, and a corresponding Verse from the New, for Every Day in the Year. Selected by a Lady. Royal 64mo, January to June, price 6*d*., cloth extra—July to December, pric 6*d*., cloth extra—or in 1 vol., 1*s*. cloth; 1*s*. 6*d*. roan tuck.

A Text Book for the Sick and Afflicted. Selected by a Lady. Royal 64mo, 1*s*. cloth; 1*s*. 6*d*. roan tuck.

A Bible Calendar for Young People, designed to encourage the habit of daily perusing the Scriptures. By William Olding. Second Edition, price 1*d*., in wrapper, 2*d*.

Portions for the Sick and Solitary Christian. By the Rev. Robert Whytehead. Impl. 32mo, 2*s*. 6*d*. cloth.

By Rev. E. H. Bickersteth, M.A.

The Blessed Dead: What does Scripture Reveal of their state before the Resurrection. By Rev. E. H. BICKERSTETH, Incumbent of Christ Church, Hampstead. Third Thousand. Price 9*d.* limp cloth.

Winged Words. By the Rev. E. H. BICKERSTETH, Christ Church, Hampstead. Price 1*s.*

Waymarks of the Pilgrimage; or, Teaching by Trials. By G. B. CHEEVER, D.D., Author of "Lectures on the Pilgrim's Progress," etc. New Edition. 18mo, 1*s.* sewed, 1*s.* 6*d.* cloth.

The Bible: What is it? Whence came it? How came it? Wherefore came it? To whom came it? How should we treat it? By A. J. MORRIS. Third Thousand. 1*s.* sewed, 2*s.* cl.

"Clear in style, candid in the statement of difficulties, and direct in the answers, it is just the kind of book which is likely to please readers whose wish is to obtain a general view of the subject discussed."—*Athenæum.*

Hymn Book for Populous Districts.

Psalms, Hymns, and Spiritual Songs. Selected and arranged by Rev. JOHN KNAPP, Incumbent of St. John's, Portsea. Royal 32mo, sewed, 2*d.*; cloth, 3*d.*; cloth gilt, 6*d.*

A Voice to Mothers. By Mrs. HENRY STACE. With a Preface by Rev. W. PENNEFATHER, Barnet. Twelfth Thousand, revised and corrected. Price 6*d.*

"In this little work an earnest loving voice is heard, and we only hope the tiny volume will find its way into the hands of high and low, rich and poor."—*Rev. W. Pennefather.*

The Two Students, Guido and Julius; or, the True Consecration of the Doubter; with Appendices. By FREDERICK AUG. D. THOLUCK, D.D. Third Thousand. 1*s.* 6*d.* sewed, 2*s.* 6*d.* cl.

"As a book for placing in the hands of our Students, and young men who may be expected to have a taste for German literature, we cannot tell how much good might be accomplished by its circulation."—*Belfast Newsletter.*

Precious Stones from a Strange Quarry. By Rev. J. KNAPP, Incumbent of St. John's, Portsea. Cloth, 1*s.* 6*d.*

"The circus church at Portsmouth is one of the most remarkable movements of our times. We most cordially recommend this account of it to the attention of our readers."—*Gospel Magazine.*

The People's Library.

Each Volume. Illustrated with a Coloured Frontispiece and numerous Illustrations.

A Good Jack makes a Good Jill; or, John's Remedy for a Bad Wife. By the Author of "What Put my Pipe out," etc. Boards 1*s*.

Stories for Women. Boards, 1*s*.

Household Proverbs for Men. Boards, 1*s*.

Household Proverbs for Women. Boards, 1*s*.

Household Proverbs for Every One. Boards, 1*s*.

Household Names, and How they Became so. Boards, 1*s*.

Hearth and Home; or, Men as they are and Women as they ought to be. Cloth boards, 1*s*. 6*d*.

"A capital collection of stories, all interesting, and true to the life. The language used is precisely that of the working classes, and the author is evidently thoroughly acquainted with the habits and customs, the petty troubles and household cares of those for whose use the Tracts are intended."—*Athenæum*.

Dictionary of Quotations.

A New Dictionary of Quotations from the Greek, Latin, and Modern Languages. Translated into English, and accompanied with Illustrations, Historical, Poetical, and Anecdotical. New Edition, crown 8vo, *7s. 6d.* cloth, with an Index.

This work contains nearly SIX THOUSAND QUOTATIONS and PROVERBS from the GREEK, LATIN, FRENCH, ITALIAN, GERMAN, SPANISH, and PORTUGUESE Languages, alphabetically arranged, and accompanied with an Index referring to more than *Fifteen Thousand* of the principal words. Every one who takes any share in conversation, or who dips, however cursorily, into any newspaper or other publication, will find the advantage of having access to this work.

"If, as we think, this is a book which has been wished for at times by nearly everybody, the inference seems to be that nearly everybody ought to buy it. Many are the anxious inquiries addressed to 'Notes and Queries,' and answered after a reasonable number of weeks, which might have been spared, or rather answered as soon as made, had this small volume been at the interrogator's elbow. The work is made still more useful by a very copious index."—*Gentleman's Magazine.*

Introduction to English Literature, from Chaucer to Tennyson. By HENRY REED. Seventh Thousand. *2s.* sewed, *3s.* cloth.

"The Lectures of Mr. Reed, however, may stand upon their own merits. They are the production of a refined and gentle mind. * * The chief interest of his work consists, however, in the fact, that it is an independent American view of English literature."—*Athenæum.*

*** Also a Library Edition, price *3s. 6d.* cloth extra.

Lectures on English History and Tragic Poetry, as Illustrated by Shakespeare. By HENRY REED. Fifth Thousand. *2s.* sewed, *3s.* cloth.

Lectures on the British Poets. By HENRY REED. Fourth Thousand. *3s.* sewed, *4s.* cloth.

"Reed's Poets has been added by Mr. Shaw to his Excelsior Library, and will, we hope, have an extensive circulation."—*Gentleman's Magazine.*

"It is not often that we meet with so much good writing, refined taste, intellectual vigour, and wholesome sentiments as are contained in these Lectures."—*British Banner.*

Worth Notice.

What has always been wanted is now published.

TWENTY-SIXTH THOUSAND.

Now and Enlarged Edition (172 additional pages), 5*s.*, cloth,

The Dictionary Appendix, and Guide to Correct Speaking and Writing, containing upwards of Seven Thousand Words not found in the Dictionary, which often prove perplexing to the best Writers, together with a Book of Reference for the solution of difficulties connected with Grammar, Composition, Punctuation, etc.

"This valuable work may truly be called the 'Dictionary Appendix,' supplying, as it does, upwards of 7000 words not to be found in any dictionaries in use. This very fact alone must commend it to general use."—*Church Gazette.*

"This is a work that may be put into the hands, not only of young persons, but of those more advanced in life, with advantage. It contains above 7000 words not to be found in the dictionaries. This work supplies a desideratum long required, and may be placed not only in the hands of every youth, but also of persons accustomed to correspondence, with advantage."—*The Banker's Gazette.*

Indispensable.

Live and Learn: a Guide for all who wish to Speak and Write Correctly; particularly intended as a book of reference for the solution of difficulties connected with Grammar, Composition, Punctuation, etc., etc. With explanations of Latin and French Words and Phrases of frequent occurrence in newspapers, reviews, periodicals, and books in general; with full directions for beginning, ending, and addressing Letters to Persons of every degree of rank. Sixteenth Thousand. 2*s.* 6*d.* post free.

"There are hundreds of persons, engaged in professional and commercial pursuits, who are sensible of their deficiencies on many points connected with the grammar of their own tongue, and who, by self-tuition, are anxious to correct such deficiencies, and to acquire the means of speaking and writing, if not with elegance, at any rate with a due regard to grammatical accuracy, to whom this little work is indispensable."

"'Live and Learn' is an excellent book. To show our appreciation of its merits, we have had it cased in leather, and have made a pocket companion of it. We look upon it as really INDISPENSABLE. We advise our readers to imitate our example—PROCURE THE BOOK, AND SELL IT NOT FOR ANY PRICE."—*Educational Gazette.*

Read and Reflect.

The Newspaper and General Reader's Pocket Companion. Being a Familiar Explanation of nearly Four Thousand Classical and Foreign Words, Phrases, and Quotations in constant occurrence in the various Journals, Periodicals, and Publications of the day. By the Author of "Live and Learn. Fourteenth Thousand, 2*s.* 6*d.* post free.

The present is essentially a *reading* age; and, as a matter of course, every one wishes to *understand* what he reads; but that hundreds are frequently at a standstill in consequence of the classical and foreign words, phrases, etc., that so constantly meet their view, is a matter too well known to admit of the slightest doubt. To meet, then, the wants of the industrious mechanic and the man of business, who has but little time for study, in this matter, is the object of the present work; and the rapid sale of fourteen thousand has proved its utility.

"One of the most useful little works we have seen for some time. In it is explained, with a lucidity which the meanest comprehension cannot fail readily to understand and remember, the various literary phrases in daily use, whether from living or dead tongues. An index renders reference very easy. Every one may derive advantage and occasional assistance from this ingenious and well-executed little work, and its price makes its accessible.—*Leeds Times.*

Elocution, its Principles reduced to Practice. By the Author of "Live and Learn." 6*d.*, by post, 7*d.*

"We are pleased with the author's book. By its price he has made it accessible to all, and its teaching is so simple, and its rules so few and plain, that he has made it comprehensible to all."—*The Literarium.*

A Book for Everybody.

The Right Word in the Right Place. A Companion to the Writing Desk, Pulpit, and Platform, forming a new and improved dictionary of Synonyms, in which are incorporated the selections of Crabbe, Archbishop Whately, and others, comprising a greater number of words of similar meaning from which to make choice, than any other collection. Sixteenth Thousand. Price 6*d.*, free by post, 7*d.*

No lady correspondent, no public speaker, no teacher of youth, nor man of business, should delay procuring this indispensable help to felicitous writing and speaking.

"'The Right Word in the Right Place' is indeed a 'pocket book,' or rather it might well be made an item in a (Gentleman's)pocket-book."—*Educational Times.*

French and German Copy Books,

FOR USE IN SCHOOLS AND PRIVATE FAMILIES. Price 6*d.* each.

French Copy Books for Teaching the French Language and Writing Simultaneously. By C. DAGOBERT, Author of "Practical French Courses," etc., etc. In Two Parts, 6*d.* each.

German Copy Books for Teaching the German Language and Writing Simultaneously. By C. DAGOBERT. In Three Parts, 6*d.* each.

These Copy Books are constructed upon an entirely new plan, and present great facilities for acquiring a practical knowledge of the languages.

Mistakes of Daily Occurrence in Speaking, Writing, and Pronunciation, Corrected. Thirty-fifth Thousand, 6*d.*, by post, 7*d.*

Old and young, educated and uneducated, may consult this small work with advantage. Selling by Thousands.

How to Visit France and Belgium in a Fortnight for Ten Guineas. By ROBERTSON NOEL, Esq., LL.D. Price 6*d.*, by post, 7*d.*

Scotticisms Corrected. Third Thousand. Price 6*d.*, by post, 7*d.*

A Scotticism is not so much Scottish words as English words in a Scottish use or construction.

"It will prove highly valuable, and has our hearty recommendation." *Caledonian Mercury.*

Works on the French Language.

Practical Course of French.

PART I.

Practical Course of French. By C. DAGOBERT, Author of "The Right Way of Learning French," etc., etc. Crown 8vo, 2*s.* 6*d.* cloth.

PART II.

Practical Course of French. By C. DAGOBERT. Crown 8vo, 2*s.* 6*d.* cloth.

PART III.

Practical French Grammar and Book of Reference. By C. DAGOBERT. Crown 8vo, 3*s.* 6*d.* cloth.

The above may be had complete in one volume, 7*s.* 6*d.* cloth.

"For instruction in the French language no work is better adapted than Dagobert's Safe and Sure Method of acquiring French, published by J. F. Shaw, Southampton Row, London. We have no hesitation in saying this is the most valuable work on the subject, and one destined to popularize the study of French from the simple method adopted to instruct those who desire to cultivate an acquaintance with that language."—*Family Friend.*

"We feel pleasure in commending the book to the English Student, from a thorough conviction of its merits, and because of the great facilities which it offers for acquiring a knowledge of the French language."—*Literarium.*

The Right Way of Learning French Correctly. Pointing out the Difficulties which puzzle the Beginner and the Scholar in Learning to Speak, Pronounce, Translate, and Write French. By C. DAGOBERT. Sixth Thousand, 1*s.*, free by post.

"'The Right Way,' etc., is a very excellent little manual. We advise every teacher of French to procure a copy of it."—*The Governess.*

Which is Which? This or That? A Compendious Dictionary of French and English Words which appear identical, though they essentially differ. By C. DAGOBERT. Second Thousand. 6*d.*, by post 7*d.*

"Every English student ought to consult it."—*Literarium.*

Kemble's Psalms and Hymns.

450th Thousand, price Sixpence and upwards,

Eight Hundred and Eighty Psalms and Hymns.

Arranged for the Public Services of the Church of England. By the Rev. CHARLES KEMBLE, M.A., Rector of Bath.

The Publishers would direct special attention to this Selection of Psalms and Hymns, adapted to the Services of our Church, and forming an admirable companion to its beautiful Liturgy.

The general acceptability of the book may be inferred from the fact that, since its publication in July, 1853, it has been adopted by above 1,000 Congregations, and 450,000 copies have been printed.

It has been appended to the Prayer-Book, and may be had in all its sizes, in plain and elegant styles of binding.

Recommended by the undermentioned Bishops, and largely used in their Dioceses:—

RIPON (Dr. BICKERSTETH).
CARLISLE (Dr. WALDEGRAVE).
SIERRA LEONE (Late Dr. WEEKS).
GRAHAM'S TOWN (Dr. COTTERELL).
RUPERT'S LAND (Dr. ANDERSON).
HURON (Dr. CRONYN).

New Edition, WITH MUSIC.—Royal 8vo, cloth, price 4s.,

Kemble's Psalms and Hymns, with appropriate Tunes,

together with CHANTS, SANCTUSES, RESPONSES, etc.; Harmonized and Arranged by S. S. WESLEY, Mus. Doc., Organist, etc., to the Cathedral and College of Winchester.

Twenty-five per Cent. allowed to the Clergy on application to the Publishers.

JOHN F. SHAW & CO., 48, Paternoster Row, E.C.

Harrild, Printer, London.